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EARLY ENGLISH POPULAR LITERATURE.

COLLIER

—

VOL. II.

1864

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ILLUSTRATIONS

OF

Early English Popular Literature.

EDITED BY

J. PAYNE COLLIER.

VOL. II.

LONDON:

PRIVATELY PRINTED.

1864.

CONTENTS.

1. REPORT, ETC., ON PRINTERS AND STATIONERS.

2. PARRY'S TRAVELS OF SIR A. SHERLEY. 1601.

3. BECKE AGAINST THE ANABAPTISTS. 1550.

4. THE COMEDY OF TYDE TARYETH NO MAN. 1576.

5. VOYAGE OF R. FERRIS TO BRISTOL. 1590.

6. BROADSIDES AND SPEECHES TO MONCK. 1660.

7. R. JOHNSON'S LOOK ON ME LONDON. 1613.

8. W. BAS'S SWORD AND BUCKLER. 1602.

9. A GOOD SPEED TO VIRGINIA. 1609.

10. COPIES OF EARLY LOVE-LETTERS, ETC.

11. R. JOHNSON'S WALKS OF MOORFIELDS. 1607.

12. VERSES BY WALTON, ARNOLD, AND CLINTON.

INTRODUCTION.

THE transcripts of the documents printed in the ensuing pages were made between thirty and forty years ago: the first was from the original, and the second from a contemporary copy, or perhaps from a draught, of the more formal decree, as issued by the Star Chamber on 27th June, 1584. As both relate emphatically to the class of our literature with which, in this series, we are especially concerned, and at the very period to which our attention is more particularly directed, we thought, and think, that it is very desirable to print them: it is one of the few cases in which we shall deviate into the department of manuscripts. A very cursory perusal will show in what way, and to what extent, they illustrate our vernacular publications of the sixteenth century.

It seems that certain stationers (the word at that date including the now distinct branches of bookselling and printing) had complained of abuses in the trade, by which not only were patentees of the right of printing particular books, and classes of books, pecuniarily injured, but literature itself (as was contended) much damaged and endangered.

The complainants appear to have sought to establish this position, among other things, by reference to the case of a printer of the name of Roger Warde, who, in putting forth a copy of the Decalogue, in the first instance entirely omitted the eighth commandment, and, when the blunder was detected, endeavoured to amend it by subjoining "Thou shalt not steal" after the tenth commandment. It appears also that Warde had, in other re-

spects, conducted his press in a manner so disorderly, that it was found necessary to restrain him altogether. Other stationers also remonstrated against invasion of their purchased privileges; and the matter was considered of so much importance, that the Queen appointed a special Commission to examine into and report on the whole subject.

The report of these Commissioners forms the first part of the following tract; and, as it goes over the entire question, we see at once from a perusal of it the nature of the case, and the remedies proposed to be applied. To it will be found appended a curious list of all the then known printers in the metropolis, with the number of presses they severally employed, viz., 53 in the whole, which was held to be an "excessive multitude." At Oxford and Cambridge, only one press to each university was to be allowed.

The second document was founded upon the first: it is the Decree of the Star Chamber upon the various points at issue, making regulations, and enforcing them by imprisonment and penalties, which in our day could only be inflicted by Act of Parliament. The most remarkable part of it, perhaps, is the powers it confers on the Company of Stationers (always an interested party), powers which that corporate body was afterwards not slow to enforce. This, as we have said, seems to be a copy, or draught; and we apprehend that the clause at the conclusion was an afterthought, and that it was intended to be inserted in a previous part of the Decree.

We are not aware that, until now, any notice has been taken of either of these important documents. In the later some slight omissions and clerical errors will be detected, and easily corrected.

J. P. C.

REPORT

OF

THE ROYAL COMMISSIONERS,

AND

DECREE OF THE STAR-CHAMBER,

REGARDING

Printers and Stationers

26 ELIZ.

LONDON:
PRIVATELY PRINTED.
1863.

ORDERS SETT DOWN BY THE COMMISSIONERS FOR THE RELIEF OF THE STATIONERS COMPLAYNING.

WE find proued and confeſſed, that the nature of bokes and printing is ſuch, as it is not meete, nor can be without their vndoinges of all ſides, that ſondrie men ſhold print one boke. And therefore, where her Ma^tie^ graunteth not priuilege, they are enforced to haue a kind of priuileges among them ſelues by ordinances of the companie, whereby euery firſt printer of any lawfull booke, preſenting it in the Hall, hath the ſame as ſeuerall to him ſelfe as any man hath any boke by her Ma^ties^ priuilege: and we think her Ma^ties^ grauntes moſt meete to be maintained aboue all other.

Wherefore we think it moſt conuenient and neceſſarie that her Ma^ties^ priuileges, being ſo interpreted as the Patentees haue charitably yelded, be ſeuerely upholden; which we think can no waie be better done then if the decree of Star Chamber be expounded to extend to them, as the wordes plainely beare, and be put in execution by bondes and otherwiſe. And the rather, for that the Patentees, by the great contemptes

on the other ſide, haue ben driven to great loſſe, and peril of undoing. And this may be done by your Lls letters of warrant to the hye Commiſſioners, or other, to execute the ſame orders accordingly.

We find alſo that if ſome by ſuch priuilege of her Ma^tie^ were not brought to ſome conuenient habilitie (which otherwiſe cannot be) theſe inconueniences wold enſue.

Firſt, that there wold be no prouiſion of letter, and other thinges requiring a great charge, to print in England with any comlineſſe, but in rude and barbarous manner.

Secondly, that a much greater nomber of houſeholders, that lyue by workmanſhip then the complainants be, ſhold be vtterly undone for lack of hable perſones to ſet them on worke.

Thirdly, that onelie Pamflettes, trifles and vaine ſmall toies ſhold be printed, and the great bokes of value, and good for the Chirch and Realme, ſhold not be done at all.

We find alſo, that the nomber of thoſe that haue preſſes, and complaine againſt the Patentees for lacke of worke, are not aboue thre or iiij^or^ perſones, of whom yet Wolf hath acknowleged his error, and vpon ſubmiſſion is louingly receued into the companie, and is releued with worke.

We find that for their further releife, beſides that

which the priuileged men haue yelded out of their patentes, the complainants haue and may haue, and euer had, all the helpes following, viz. :

Firſt, euerie of ſuch Stationers hath diuers copies ſeuerall to them ſelues, which they enjoye as fully as if they had the Quenes privilege for euerie of them ; in ſo much as one of the complainantes, Jones, hath aboue a hundred copies to him ſelfe.

Secondly, euerie of them hath, of order ſeuerall to him ſelfe, any boke that he can procure any learned man to make or tranſlate for him, or that can come to his hand to be the firſt printer of it.

Thirdly, euerie of them hath libertie of damaſk paper, which coſteth nothing in copie or compoſition, and all balades, reportes of newes, and infinet of like ſorte.

Fourthly, as any copies that were ſeuerall doe, by death of the parties or by expiring of yeres, growe out of privilege, which are an infinet nomber, and be at the diſpoſition of the compánie, any of the Stationers complainantes, that will require any ſuch copies, may haue them, and neuer were denyed.

Fiftly, a great nomber of Stationers that kepe no preſſes or printing, but put their worke to other, doe ſet learned men on worke to make and tranſlate good bokes, and ſo haue the privilege of them. The complainantes, and ſo many of them as will indevour to

be good, honeſt and faithfull workmen, haue, and may haue, the worke in printing of ſuch bokes which are the greateſt nomber of copies that be printed, and much greater nomber than be in priuilege, and commonly the moſt profitable; in ſo much as ſome one man of the companie, without priuilege to himſelfe, but as workman to other, dealing honeſtly with his cuſtomers, mainteineth preſſes, and ſetteth a great nomber of poore on worke with good commendation, and diuers other good workmen doe and may doe the like. Wherein we find ſuch workmen in better caſe then the owners; for they are ſure to be paid, whether the bokes be vttered or no, where the owner abideth aduenture of many to come to waſte paper.

Sixthly, the Quenes printer and many of the priuileged men them ſelues, whoe doe the greateſt and moſt profitable workes, do not onely print them ſelues, but alſo do put out a great deale of worke to other that kepe preſſes.

For their further reliefe we haue, according to the order of articles by your Ll^ps^ letters apointed, ſpoken with the Patentees (except Marſhe and Vautroller, who could not come to us) and peruſed their letters patentes, and red the contents of them in preſence of the complainantes, permitting to the complainantes to charge them with vsurping any thing by colour of

any largeneſſe of wordes, more then in the expreſſe tenour of her Ma^ties^ grauntes is conteined. And upon hearing bothe parties, we find it aparent and confeſſed, that they clayme no more then the wordes doe plainly beare, nor ſo much.

Notwithſtanding ſuch rightes of the Patentees, we haue trauailed with them to yelde ſomewhat of that which they haue in right for the releife of the poore, wherein we haue found them very reaſonable in ſuch maner as haue been certefied by the former Commiſſioners. And yet, for further help to the poore men, we required the auntientes of the companie to trauaile more with the Patentees, whom they alſo found reaſonable, and haue taken order by aſſent; and haue certified the ſame to us, as appereth in their letter and certificat, which we ſend to your Ll^ps^ vnder their handes.

Howbeit, we pray your Ll^ps^ to conſider of two ſpecial cautions to be added to the orders that they require: the one, that they be with condition of ſtreight order, that the Patentees, charitably graunting ſo much, may be ſure quietly to enjoye the reſt of their priuilege without interruption: the other, that the poore men, for whoes reliefe this is graunted, may be ſure to enjoye the ſame, and not other to go away with the gaine, vnder colour of the poore mens ſute, which (as we think) is to be remedied this

onely waie: that when ſuch bokes ſo yelded to the poore men are to be printed, the patentee ſhall not print it him ſelfe, but put it to printing to one of the poore men for the patentee in his name, allowing the poore men for the printing as much for euery realme as is vſual for ſuch worke, and vj^{d} the realme more, whereby the poore men ſhall haue worke and lyue by it, and ſhalbe at no charge but his worke, and beare no aduenture, but be ſure to gaine howſoeuer the boke be ſold, and the Patentee ſhal haue care that the boke be well done in his name, ſpecially newe Teſtamentes and bokes of charge.

We do alſo, for their further releife (as the former Commiſſioners did) pray your Llps to be meanes that her Ma^{tie} will not hereafter drawe into priuilege, after the preſent priuileges expired, any general title of bokes of any whole arte, nor any bokes extant in copie, and at libertie for others to print before the priuilege, ſpecially schole bookes; except bokes perteining to her Ma^{ties} ſeruice, and the office of her printer.

Item, that your Ll^{ps} will like well that Marſhe and Vautrollier, which haue the ſole printing of ſondrie ſchole bokes, and with whome we have not yet ſpoken by reaſon of their infirmitie, may be treated with to chooſe, during their patentes, eche of them ſome ſortes, and leaue the reſt at libertie, which we aduiſe

the rather for theſe cauſes. Firſt, for that copies of ſchole bokes were not made at their charges, but were free and lawfull for all men before. Secondly, for that ſchole bokes, by reaſon of children's dayly ſpending them, are the thinges moſt ſufficient to releue the poore men. Thirdly, for that we are informed that theſe two patentes, being ſaid to be graunted upon vntrewe ſuggeſtions, are thought by ſome to be by lawe repelable; ſo as the Patentees may be ruled by your Ll^ps^, if they be froward. Prouided that theſe ſchole bokes, ſo ſet at libertie, be allowed onely to the poore men of that companie; which is to be performed by an ordinance in the Hall, that the poore printers names be expreſſed, with this, that no other but thoſe poore men ſhall lay on paper, or take the benefit of printing of thoſe bokes.

We alſo finde that the multitudes of bokes, printed of late by the complainantes againſt the priuileges, are ſo great, and done with ſuch contemptes, as the Patentees are not like to haue any ſale in great time; and thoſe that be printed may colour other to be printed hereafter, to their further detriment.

Therefore we (as the former Commiſſioners) think it ſpecially meete that they be all brought in and deliuered to the Patentees, at ſuch reaſonable price as the auntientes of the companie, being not priui-

leged men, with ſome authoriſed by your Ll^ps^, ſhall thinke meete, ſo as the poore offenders be not vndone, not yet encoraged to offend.

Herein we think meete that this be executed, as well upon the ſellers as the printers, and the procurers and hyrers of the printers to print them, and that ſuch ſellers and procurers beare part of the ſaid price, and not the printers onely, who are alreadie great losers. And if any be obſtinate, your Ll^ps^ authoritie and the decree of the Star Chamber may ſuffiſe to rule them. Prouided alwaie, that ſuch bokes as haue been found ſo very corruptly printed that they be to the sclaunder of the Chirch or other publike harme, as the primer and catechiſme printed by Warde, wherein the eighth commandement, thou ſhalt not steale, was omitted, and afterward put after the tenth, and other exceding errors and tranſpoſitions comitted, may be diſtroied or defaced, or amended by reprinting of ſome leaues, by diſcretion of the companie.

This was a matter specially, for the state and chirch, comended to your Ll^ps^ by the other Commiſſioners; and for the preſent we haue thought good to ſet down in a ſeuerall paper, which we ſend yow, the nomber of printers vſing printing and their preſſes: and herein alſo followeth our poore aduiſes for meanes to amend the exceſſe in this behalfe.

Firſt, that your Ll^ps command that the nomber of preſſes be in no wiſe greater then it now is, and to be abated hereafter, as by good diſcretion it may be without injury; for that ſmall nomber will ſerue the Realme, becauſe bokes printed in England are vttered no where ells, and if the nomber be greater than ſufficeth, they will other doe thinges vnlawfull, or exclaime with newe complaintes, as they now doe for lacke of worke.

Item, we think meete that euerie one which kepeth presse be bound to her Ma^tie with sureties, that wittinglie he ſhall not ſuffer his preſſe or letters to be employed in thinges forbidden, either as vnlawfull or as pertaining by priuilege or by lawfull ordinance to any other, nor ſhall lend out presse, or letter, or other printing instrumentes, to any person not so bounden.

That no man hereafter ſet vp a preſſe without licence of the wardens and aſſiſtantes of the companie, or (if the ſaid wardens and aſſiſtantes be vncharitably willfull) then of the Eccleſiaſticall Commiſſioners.

That no ſuch licence be giuen vnleſſe the partie be with ſuerties firſt bound to her Ma^tie as before, nor vnleſſe he be knowne a ſufficient workman for printing.

That no printer ſhall alyen his preſſe without

warning to the wardens, that the bond may be taken of him that buyeth it.

That the nomber of preſſes be yerely vewed.

That euerie founder of letter, cutter and pocher, be likewiſe bound not to caſt any letter, vineyet, mark, ſinging notes, or such like, nor to cut or poche for any perſon not ſo bounden, nor without warrant from the wardens, or notice to the wardens.

That euerie worker of iron worke for preſſes, or thinges for printing, be likewiſe bound for their iron worke.

That the joyners vſing to make preſſes, or thinges for printing, be likewiſe bound for his worke.

That euerie printer, before he vſe any letter in printing, either cast or grauen, do deliuer into the Stationers' Hall one ſheet of paper or more, wherein for a ſample ſhalbe printed all the ſortes of letters that he hath, both ſmall and capitalls, and of all letters grauen or cut, and of all his vineyets and other workes and figures, and that he ſhall not vſe any whereof he ſhall not firſt ſo deliuer ſuch a ſample.

That euerie printer keping preſſes be reſtrained to a reaſonable nomber of preſſes, according to his qualitie and ſtore of worke; as for example, the Queenes printer hauing but v preſſes, and the law printer but twoo, we think it not reaſon that Wolf

have v, but to reſtraine him and ſuch other to one or two by diſcretion, till his ſtoare of worke ſhall require more.

That euerie workman of printing, either at caſe or preſſe, and euerie correcter, to be bound not to labor or worke in printing of ſuch bokes forbidden or vnlawfull. And that none ſet any ſuch to worke without knowing, or ſeeing a certificat from the wardens that ſuch a one is ſo bounden.

That no preſſe be vſed in vaut or ſecret place, but ſuch as may eaſily and openly be found in ſearch.

That no printer bring vp in printing any greater nomber of apprentiſes than is conuenient; which conuenience we think good to be referred to the preſente orders, and the auntientes of the companie, till there ſhall appeare further cauſe of complainte. But ſpecially, that no printer be ſuffered to kepe more apprentiſes than ſo as he kepe one jorneyman at the leaſt for euerie one apprentiſe, except one apprentiſe for his paper chamber. And that none be ſuffered to worke in printing, that hath not ben brought vp in that feat, and worke, by the ſpace of vij yeres at the leaſt.

That no printer, or workman in printing or ſtationer's art, be ſuffered to take or kepe any apprentiſe, but firſt preſented at the Stationers' Hall, that the nomber may be knowne; nor, unleſſe the M^r^ be

firſt bounden, that he ſhall kepe ſuch apprentiſe himſelfe in lawfull worke, without being employed in printing of vnlawfull bokes, or other men's copies, and without ſetting him ouer, or letting him out to hyre to any other.

That the Lord Maior be written unto, to take order that the Chamberlaine allowe or enrole, or make free, no apprentiſe of any printer or other ſtationer, without preſenting by the Wardens of Stationers; to the ende that they may prouide for obſeruing of ſo many of the ſaid orders as concerne ſuch an apprentiſe.

That the lawes of the Realme, and of the Citie, be executed upon ſuch as ſhall ſet forrens on worke in that arte.

That ſuch as haue notoriouſly offended in falſe and corrupt printing may be forbidden to kepe preſſes, but to lyue as other houſeholders, that be workemen, till their ſkill and fidelitie be better approued; as Roger Warde, whome your Ll^ps haue ſpecially by your letters appointed to be reſtrained, who hath ben but a late M^r of a preſſe, and from his firſt hauing a preſſe hath continually vſed it disorderly, and may lyue as well without it.

That foraſmuch as printing (like vnto coining) is ſuch a ſpeciall arte, and ſo much importeth the ſtate in the miſuſe thereof, it may pleaſe your Ll^ps to write

to the Lord Maior that, according to the charter in that behalf, they ſuffer not the multitude of printers to be increaſed by men of other companies, pretending by the generall libertie to have freedom to be printers.

That euerie printer be bound not to withſtand the serches of the wardens, or of any authoriſed from her Ma^tie^, or her priuie Counſell, nor to delay the ſearchers by keping them out till they haue hidden and conveyed the thinges to be ſearched for.

That if any printer of any good boke, and ſpecially of bokes of good quantitie, or of ſcripture, or divinitie, or the ſtatutes, or common lawe, or of common prayer or primers, or catechiſmes or ſchole bokes, doe print the ſame notoriouſly corruptly, or on euill paper, to the darkening or hinderance of the reading or noting, he ſhalbe therefore puniſhed by the diſcretion of the auntientes, either by ſuppreſſing the bokes, if it be ſo requiſite, or by fine. And that if ſuch perſone be a perſone priuileged by ordinaunce of the companie, he ſhall, after the third warning, loſe all benefit to haue priuilege of any boke by ſuch ordinaunces. And if he haue priuilege from the Quene, that then, after the third warning, your Ll^ps^ will procure that her highneſſe pleasure be not to aſſiſt such a priuileged perſone with her prerogatiue. And that in all priuileges hereafter, her Ma^tie^ wilbe

pleaſed that the trewe and good printing of paper and correction be enſerted, as mater of condition, after two or three warninges.

That bokeſellers and binders, according to the order of the Star Chamber, be likewiſe bound for binding, ſtitching, and vtterance, as the printers for printing.

That there be a ſeuere peine executed upon ſuch as make or vſe counterfait markes of other mens letters, vineyettes, markes or figures, or print without name, or in the names of other men without their aſſent.

For the mater moued by your Ll^ps^ touching the price of bokes, we doe not finde ſuch cauſe of complaint, conſidering the great loſſe that printers beare when bokes vnſolde come to waſt paper; conſidering alſo that as many leaues printed are now ſolde for a peny, as many yeres ſince, when paper and other charges were not ſo much as now by halfe; and if any exceſſe were in ſuch prices, there is a ſpeciall ſtatute in the yere of King Henrie the viij^th^, geuing power to certaine great Lordes to reforme the ſame.

Howbeit, for ſom remedie to auoide ſuch peril, and for releiſe of the poorer ſorte, whoe may by policie be eaten out by the richer from the gaine of boke ſelling, we think it good to be ordered that no printer

ſell to any perſon any bokes, in great nomber, at any leſſe price, or more abatement or allowance after the rate, than they ſell of like ſortes to any Stationer that ſhall bye a quarterne at ones, or more; which quartern is xxv bokes, in which caſe the byer hath alwaie a quarterne boke geuen him freely, that is to saie, one boke for euerie xxv that he byeth, how great ſoeuer the boke be.

And that the companie make an ordinance among them, that no boke-ſellers take vp whole empreſſions, or ſo great quantities to lye by them in ſtoare till a ſcarcitie, to the encreaſe of price, or to the hinderance of poore men that thereby cannot haue them, for ſuch engroſing may be hurtfull.

JOHN LOND.
ALEXANDER NOWELL.
W. FLETEWOODE.
JOHN HAMMOND.
THOMAS NORTON.

The Names of all the Printers in London keping preſſes, and the number of the ſame preſſes.

Mr. Barker hath v preſſes
Mr. Tottell hath iij preſſes, and vſeth but one
Mr. Daie hath iiij^{or} preſſes
Mr. Denham hath iiij^{or} preſſes
Mr. Marſhe hath iij preſſes
Mr. Jugge hath ij preſſes
Mr. Bineman hath iij preſſes
Mr. Middleton hath iij preſſes
Mr. How hath j preſſe
Mr. Purfoot hath ij preſſes
Thoms Eaſt hath j preſſe
John Charlewoode hath ij preſſes
Roger Warde hath j preſſe
Hugh Jakſon hath j preſſe
Robert Walgrave hath j preſſe
Thoms Dawſon iij preſſes
John Wolf hath iij preſſes; and ij moe ſince found
John Kingſton hath ij preſſes [in a ſecret vaut
John Aldee hath j preſſe
Thoms Vautrollier hath ij preſſe[s]
Walter Whitney hath j preſſe
Richard Jones hath j preſſe
John Dehorſe hath j preſſe

53 preſſes in the whole.

A DECREE IN THE STARRE CHAMBER, FOR THE REDRESSING OF THE ABUSES IN PRINTING.

27 JUNIJ, 26 ELIZABETHÆ.

WHERAS ſundry decrees and ordinances haue upon graue aduiſe and deliberation been hertofore made and publiſhed for the repreſſing of ſuch great enormities and abuſes as of late, more then in time paſt, haue been commonly vſed and practiſed by diuers contentious and diſordered perſons profeſſing the arte and miſterie of printing and ſelling of bookes: And yett notwithſtanding the ſaid abuſes and enormities are nothing abated, but, it is found by experience, doe rather more and more increaſe, to the wilfull and manifeſt breach and contempt of the ſaide ordinances and decrees, to the greate diſpleaſure and offence of the Queenes moſt excellent Majeſtie; by reaſon wherof ſundry intollerable offences, troubles, and diſturbances haue happened, aſwell in the Church as in the ciuill government of the State and Common wealth of this Realme, which ſeeme to

haue growne, becauſe the paines and penaltie, contained and ſett downe in the ſame ordinances and decrees, haue been too light and ſmall for the correction and puniſhment of ſoe grieuous and heinous offences; and ſoe the offenders and malefactors in that behalfe haue not bin ſo ſeuerely puniſhed as the quallitie of their offences haue deſerued. Her Majeſtie, therefore, of her moſt godlie and gracious diſpoſition, being carefull that ſpeedie and due reformation be had of the abuſes and disorders aforeſaid, and that all perſons vſing [and] profeſſing the arte, trade, and miſterie of printing or ſelling of bookes, ſhold from henceforth be ruled and directed therein by ſome certaine and knowne rules and ordinances, which ſhold inuiolably be kept and obſerued, and the breakers and offenders of the ſame to be ſeuerely and ſharplie puniſhed and corrected, hath ſtreightly charged and required the moſt reuerend Father in God, the Archbiſhop of Cant., and the right ho. the Lordes and others of her Highneſſes priuie Councell, to ſee her ſaid Majeſties moſt gratious and godly intention and purpoſe to be duelie and effectually executed and accompliſhed. Whereupon the ſaid moſt reuerend Father in God, and the whole preſence ſitting in this ho. Court this xxiij day of June, in the xxvjth yeare of her Majesties reigne, upon graue and mature deliberation, haue ordained and

decreed that the ordinances and conſtitutions, rules and articles hereafter folowing, by all perſons from henceforth be duelie and inuiolably kept and obſerued, according to the tenor, purporte, and true intent and meaning of the ſame, as they tender her Majeſties high diſpleaſure, and as they will anſwer to the contrary at their vtmoſt perill : viz.

That euery Printer, and other perſon or perſons whatſoeuer, which at this time preſent hath erected or ſett vp, or hereafter ſhall erect or ſett vp, maintaine or haue any printing preſſe, rowle, or other inſtrument for printing of bookes, charts, ballads, portraitures, paper called damaſk paper, or any ſuch matters or thinges whatſoeuer, ſhall bring a true note or certificate of the ſaid preſſes, or other printing inſtrumentes, already erected, within tenn daies next comming after the publication hereof, and of the ſaid preſſes, or other printing inſtrumentes, hereafter to be erected or ſett vp from time to time within tenn daies next after the erecting or ſetting vp thereof, unto the M^r^ and Wardens of the Company of Stationers of the Cittie of London for the time being, upon paine that euery perſon failing or offending herein ſhall haue all and euery the ſaid preſſes and other inſtrumentes vtterlie defaced and made vnſeruiceable for imprinting for euer. And ſhall alſo ſuffer twelue months impriſonment without baile or mainpriſe.

Item, that no printer of bookes, nor any other perſon or perſons whatſoeuer, ſhall ſett vp, keepe, or maintaine any preſſe or preſſes, or any other inſtrument or inſtrumentes for printing of bookes, charts, portraitures, or any other thing or thinges whatſoeuer, but only in the Cittie of London or the ſuburbs thereof; except one preſſe in the Vniuerſitie of Cambridge, and one other in the Vniuerſitie of Oxford, and no more.—And that no perſon ſhall hereafter erect, ſet vp, or maintaine, in any ſecret or obſcure corner or place, any ſuch preſſe or inſtrument before expreſſed, but that the ſame ſhalbe in ſuch open place or places, in his or their houſe or houſes, as the Wardens of the ſaid Company of Stationers for the time being, or ſuch perſon or perſons as by the ſaid Wardens ſhalbe thereunto appointed, may from time to time haue ready acceſſe vnto, to ſearch for and view the ſame. And that no printer, or other perſon or perſons, ſhall at any time hereafter withſtand or make reſiſtance to making any ſuch view or ſearch, nor deny or keepe ſecret any ſuch preſſe, or other inſtrument for imprinting, vpon paine that euery perſon offending in any thing contrary to this Article ſhall haue all the said preſſes and other printing inſtrumentes defaced and made vnſeruiceable for imprinting for euer. And ſhall alſo ſuffer impriſonment one whole yeare, without baile or mainpriſe,

and to be diſabled for euer to keepe any printing preſſe, or other inſtrumentes for imprinting; or to be M^r^ of any printing house, or to haue any benefitt thereby, other then only to worke as a journey man for wages.

Item, that no printer, or other perſon or perſons whatſoeuer, that hath ſett vp any preſſe, or inſtrument for printing, within ſixe months laſt paſt, ſhall hereafter vſe or occupy the ſame; nor any perſon or perſons ſhall hereafter ſett vp or erect any preſſe, or any other inſtrument of printing, till the exceſſiue multitude of printers hauing preſses alreadie ſet vp be debated, diminiſhed, and by death giuen ouer, or otherwiſe brought to ſo ſmall a number of maſters and owners of printing houſes, being of abillitie and good behauiour, as the Archb. of Cant. and B. of London for the time being ſhall therevpon thinke it requiſite, and conuenient for the good ſeruice of the Realme to haue ſome more preſses or inſtruments of printing erected or ſett vp. And that whereas, as often as the ſaid Archb. and the B. for the time being, that then and ſo often the ſaid M^r^ and Wardens ſhall, within conuenient time after, call the Aſſiſtants of the ſaide Company before them, and ſhall make choise of one or moe as, by the opinion of the ſaid Arch. and B. for the time being aſked, ſhall require of ſuch perſons (being free Stationers) as for

their ſkill, abilitie, and good behauiour ſhall be thought by the ſaid Mr, Wardens and Aſſiſtants, or the more parte of them, meete to haue the charge and gouernment of a preſse or printing houſe: and, within 14 dayes next after ſuch election and choice, the ſaid Mr, Wardens, or other at leaſt of the Aſſiſtants of the ſaide Company, ſhall preſent, before the high Commiſſioners in cauſes eccleſiaſticall, ſixe or moe of them, whereof the Archb. of Cant. and the B. of London to be one, the perſon and perſons ſo choſen and elected. And that vpon ſuch choice and preſentment ſo made, it ſhalbe lawfull to or for the ſaid Commiſſioners, or any ſixe, or moe of them, whereof the Archb. or Byſhop be one, to allow and admit euery ſuch perſon, ſo choſen and preſented, to be Mr or Gouernour of a preſse or printing houſe, according to the ſame election and preſentment, vpon paine that euery perſon, offending contrary to the intent of this Article, ſhall haue his preſs, or other inſtrument for imprinting, defaced and made inſeruiceable; and alſo ſuffer impriſonment the ſpace of one whole yeare, without baile or mainprize. Prouided alwaies that this Article, nor any thing therein contained, ſhall not extend to the office of the Queenes Majeſties printer for the ſeruice of the Realme, but that the ſaide office and officer ſhalbe and continew at the pleaſure and diſpoſition of her Majeſtie, her

heires and ſucceſſors, at all times vpon the death of her highneſſe printer or otherwiſe.

Item, that no perſon or perſons ſhall print, or cauſe to be imprinted, or ſuffer, to his knowledge, his preſse, letters, or other inſtrumentes, to be occupied in printing any bookes, works, coppie, matter, or any thing whatſoeuer, except the ſame booke, worke, coppie or matter, or any other thing, haue bin heretofore allowed, or hereafter ſhalbe allowed before the imprinting thereof, according to the order appointed by the Queenes Majeſties Injunctions, and be firſt ſeene and peruſed by the Archb. of Cant. and B. of London for the time being, or one of them; the Queenes Majeſties printer, for ſome ſpeciall ſeruice by her Ma., or by ſome of her highnes priuie Councell therevnto appointed, and ſuch as are and ſhalbe priuiledged to print the bookes of common lawes of this Realme for ſuch of the ſame bookes as ſhalbe allowed of by the two Chiefe Juſtices and chiefe Baron for the time being, or any two of them, onely excepted: nor ſhall print, or cauſe to be imprinted, any bookes, woorkes, or coppy againſt the forme and true meaning of any reſtrainte or ordinance contained, or to be contained, in any ſtatute or lawes of this Realme, or in any Injunction made or ſett forth by her Ma., or her highnes priuie Councell, or againſt the true intent and meaning of any letters pattentes,

or prohibitions vnder the greate ſeale of England, or contrary to any alowed ordinance sett downe for the good gouernment of the company of Stationers, within the Citie of London, vpon paine to haue all ſuch preſses, letter and inſtrumentes, as in or about the imprinting of any ſuch bookes or coppies ſhalbe imployed or vſed, to be defaced and made inſeruiceable for imprinting for euer. And upon paine alſo, that euery offender and offenders contrary to this preſent Article or Ordinance ſhalbe diſabled (after any ſuch offence) to vſe or exerciſe, or take benifitt by vſing or exerciſing of the arte or feate of printing; and ſhall, moreouer, ſuffer 6 months impriſonment, without baile or mainpriſe.

Item, that euery ſuch perſon as ſhall vtter, or put to ſale wittingly, bind, ſtitch or ſowe, or willingly cauſe to be ſould, vttered, put to ſale, bound, ſtiched or ſowed, any bookes or coppies whatſoeuer, printed contrary to the intent and true meaning of any Ordinance or article aforeſaide, ſhall ſuffer 3 months impriſonment for his or their offences.

Item, that it ſhalbe lawfull for the Wardens of the ſaid company for the time being, or any two of the ſaide company, thereunto deputed by the ſaide Wardens, to make ſearch in all workehouſes, ſhops, warehouſes of printers, bookeſellers, bookebinders, or where they ſhall haue reaſonable cauſe of ſuſpi-

cion; and all bookes, coppies, matters, thinges printed or to be printed, contrary to the intent and meaning of theſe preſent ordinances, to ſeaze and take to her Ma. vſe, and the ſame to carry into the Stationers Hall in London; and the partie and parties offending in printing, ſelling, vttering, binding, ſtiching or ſowing, any ſuch bookes or coppies, matters or thinges, to arreſt, bring, and preſent before the ſaid high Commiſſioners in cauſes Eccleſiaſticall, or ſome 3 or more of them, whereof the ſaid Archb. of Cant. and B. of London for the time being to be one.

Item, that it ſhall be lawfull to and for the ſaid Wardens for the time being, or any two by them appointed, without lett or interruption of any perſon or perſons whatſoeuer, to enter into any houſe, workehouſe, warehouſe, ſhop, or other place or places, and to ſeize, take, and carry away all preſſes, letters, and other inſtrumentes for printing, ſett vp, vſed, or employed, or to be vſed, ſett vp, and employed contrary to the true meaning hereof, to be defaced or made inſeruiceable as aforeſaid. And that the ſaid Wardens ſhall, ſo often as neede ſhall require, call the Aſſiſtants of the ſaid Company of Stationers, or parte of them, into the ſaid Hall, and there to take order for the defacing, burning, breaking, and deſtroying of all the ſaid preſſes, letters, and other

printing inſtrumentes aforeſaid; and thereupon ſhall cauſe all ſuch printing preſſes and other inſtrumentes for imprinting to be defaced, melted, ſawed in peeces, broken or battered at a Smiths forge, or otherwaies to be made inſeruiceable, and the ſtuffe of the ſame ſo defaced ſhalbe redeliuered to the owners thereof within 3 months next after the taking or ſeizing thereof as aforeſaid.

Item, for the avoiding of the exceſsiue number of Printers within this Realme, it ſhall not be lawfull for any perſon or perſons, being free of the Company of Stationers, or vſing the trade or myſtery of printing, booke ſelling or booke binding, to haue, take, and keepe hereafter any greater number of prentices then ſhall hereafter be expreſſed: That is to ſaie, euery perſon that hath bin or ſhalbe Maſter or Vpper Warden of the Company whereof he is free, to keepe three apprentices at one time, and not aboue; and euery perſon that is of the yeomanry of the Company, whereof he is or ſhalbe free, to keepe one apprentice, if he him ſelfe be not a journyman, and not aboue. Prouided alwaies that this ordinance ſhall not extend to the Queenes Majeſties printer for the time being, for the ſeruice of her Majeſtie and the Realme, but that he be at libertie to haue and keepe apprentices to the number of 6 at any one time.

Item, that none of the printers in Cambridge or Oxford for the time being ſhalbe ſuffred to haue any more prentices then one att one time at the moſt; but it is and ſhalbe lawfull to and for the ſaid printers, and euery of them and their ſucceſſors, to haue and vſe the helpe of any journeymen, being freemen of the Cittie of London, without contradiction, any law, ſtatute, or commandement contrary to the meaning and due execution of theſe Ordinances, or any of them, in any wiſe notwithſtanding.

Or ſhall be underwarden, or of the liuery of the ſaid company whereof hee is free, to keepe two apprentices and not aboue, and euery perſon that is or ſhal be, &c.

THOMAS BROMLEY, *Milit. Cancell. Angliæ.*

DOM. BURLEIGH, *Dom. theſaur. Angliæ.*

DOM. HUNSDON, *Camer. hoſpit.*

DOM. COBHAM.

FRANCIS KNOLLES, *Milit. theſaur.*

CHRISTOPHER HATTON, *Milit. Vice-camerarius.*

INTRODUCTION.

THE tract now reprinted is one of great rarity, especially in the state in which it appears in the copy we have employed; for we know of no other that has the sonnet by John Davies of Hereford on the last leaf. The word *Finis* is at the bottom of the preceding page, and the work has therefore been erroneously considered complete without the sonnet—one of the best its author produced among his dull voluminous rhyming compositions.

The journey of Sir Anthony Sherley (a man by no means deficient in vanity, and assuming a good deal of self-importance) to Persia attracted great attention in the very commencement of the seventeenth century; and on his return, or rather on the return of some of his companions, much eagerness was displayed by publishers to obtain for the press a narrative of his proceedings, and an account of what he had been able to accomplish for the expulsion of the Turks, and for the establishment of a union between Christian Princes and the sovereign of Persia against them. The Registers of the Stationers' Company bear witness to the number of intended publications on the subject; and on the 23rd October, 1600, we find, among the miscellaneous memoranda, that Ra. Blore and Wm. Jagger (or Jaggard) were fined 6*s*. 8*d*. "for printing without licence, and contrary to order, a little book of S^{r}. Anthony Sherley's Voyage:" they were farther directed "to bring all the copies to the Hall", that they might be confiscated and cancelled. It seems to have consisted only of a few hasty leaves.

This date was about a month after William Parry, one of Sir Anthony's followers, had come back to England with surprising news of the journey to Persia, of the manner in which the ambassador had been received by the Shah, and of the difficulties and dangers he had experienced in his travels. Sir Anthony did not himself reach his native country until some time afterwards, and his own account of his expedition (which is also rare, especially in an *unthumbed* condition) did not come out until 1613. Parry seems to have written the ensuing tract for the purpose of gratifying public interest in the first instance; and, as will be seen, it bears date in 1601, the author having only set foot on shore in the middle of September of that year.

So great was the prevailing curiosity on the subject of these adventures, (Sir Anthony having been accompanied by his brothers) that Day, Rowley, and Wilkins, three distinguished dramatic poets, instantly joined their forces to produce a drama relating to the travels of the Sherleys; and although it was not printed until 1607, (it had been entered on the Stationers' Registers on the 29th June in that year) it was doubtless acted in 1601, or early in 1602. Parry's pamphlet, which occupies the following pages, must have contributed the main materials for the plot of the play, the popularity of which can hardly be disputed. It is one of the dearest of our early English stage-productions. Another contemporary of Shakespeare, (whose initials have sometimes been confounded with those of our great dramatist) Wentworth Smith, also produced a comedy on the same incidents, which has not reached our day.

J. P. C.

A new and large discourse *of the Trauels of sir Anthony* Sherley Knight, by Sea and ouer Land, to the Persian *EMPIRE.*

Wherein are related many straunge and wonderfull accidents: and also the Description and conditions of those Countries and People he passed by: with his returne into Christendome.

Written by William Parry, Gentleman, who accompanied Sir Anthony in his Trauells.

LONDON

Printed by Valentine Simmes for Felix Norton. 1601.

A new and large Discourse, of the *Trauelles of Sir Anthonie Sherley* Knight, by Sea, and ouer Land, to the Persian Empire.

IT hath beene, and yet is, a prouerbiall ſpeech amongſt vs, that *Trauellers may lie by authority:* now, whether this Prouerbe hath had authoritie from that authority which ſome Trauellers haue vſurped (neuer by iuſtice granted) to lie, or whether their report (albeit moſt true) yet exceeding the beliefe of thoſe auditors that wil beleeue nothing that falles not within their owne ocular experience, or probabilitie of truth, ſquared by the ſame; whether (I ſay), from one or both of theſe grounds this prouerb hath ſprung, I am vncertaine: but certaine I am diuerſe there are (entiteling themſelues Trauellers for croſſing the narrow ſeas to the neighbour partes of Picardie peraduenture, or the lowe countries perhappes) from thence take authoritie to vtter lies in England (at their returne) by retaile, which they haue coyned there in groſſe. And as ſure I am that many honeſt and true Trauellers, for ſpeaking

the truth of their owne knowledge (for in the world are many incomprehenſible miracles of Nature) yet, becauſe it exceeds the beliefe of the vnexperienced and home-bred vulgars, they are by them concluded liers for their labour. How could a man, from his birth confined in a dungeon or lightleſſe caue, be brought to conceiue, or beleeue the glorie and great magnificence of the viſible celeſtiall and terreſtriall globes, with the wonderfull workes of the great Author of Nature in the ſame? Nay, were ſuch a one ſodainely transferred to the toppe of ſome mountaine or lofty turret in a sommers day, from whence he might beholde the glory of the heauens, repleniſhed with that moſt admirable Creſſet, who for his glittring and divine glory provokes many nations of the world to performe divine adoration therevnto; to ſee (I ſay) thoſe reſplendant and criſtalline heauens overcannoping the earth, inueſted moſt ſumptuouſly, in height of Natures pride, with her richeſt liuery, the particularities whereof, were they diſcribed according to the trueth of their nature, it might breede a scruple in the naturall man, whether Man were (for tranſgreſſion) euer vnimparadized or no. And ſuch a man of whom I ſpeake woulde (like a ſoule ſodainely transferred by the handes of Angells from earth to heauen) be beheauened with the ioy he would conceiue, by reaſon of

ſo glorious a proſpect, and ſuch ſoule-rauiſhing and ſenſe-bewitching obiectes. The application hereof is apparant: for were men merely home-bred (and in that reſpect but as the man confined to his caue) abroad in the eminent and oppulent places of the world, as alſo in the moſt remote and obſcure corners of the ſame, and there with inſearching and well discerning eies to behold the rarieties (ſurmounting admiration) therein included, he would (no doubt) be rapt vp with ceaſeleſſe wonderment, or wondrous amazement, at the ſight and conſideration of them. For mine owne part, I am reſolued to make a true relation of what mine eies ſaw, not reſpecting the iudgement of the vulgars, but contenting my ſelfe with the conſcience of the truth; beſides which (I proteſt) I purpoſe to write nothing. This by way of preamble: now to the matter.

Therefore, firſt landing at Vliſhing, we were honourably receiued and entertained of sir Robert Sidney, lord Gouernour of that garriſon: from whence we went on foote to Middleborough, where we tooke a ſmall hoy that caried us that night to Sierichzee. From thence we then tooke our iourney to Somerdicke; from whence wee likewiſe croſſt the water the next morning, and at night we lay at Brill. Hitherto we paſſed on foote, hiering poore

ſouldiers to carry our baggage, by reaſon that the froſt was ſo great that horſes were not able to paſſe, and the way vnuſual. From the Brill the next day we crofſt the waters, and landing, we had waggons that conueyed vs and ours to the Hage: where no ſooner being alighted, but that ſir Anthony (attended by vs) went to viſite his Excellency, conſociated with maſter Gilpin, the Queens Agent, thither; where continueing not paſt an houre to complement with the Prince, he withdrew himſelfe to his lodging to repoſe himſelfe: whither (not long after) his Excellencie and the States ſent fiftie great flaggons of wine, togither with his paſſe through the Countrey, whereby he was to take conuoy as he thought requiſite. The next day to Leiden, ſo to Vtricke, to Dewborough, and then to Collen, the passage wherevnto was ſomewhat dāgerous, by occaſion wherof we had ſir Nicholas Parkers troupe of horſe to conuoy vs thither; our company hauing 25 of his horſes to ride on, and 25 more of his troupe, beſides the cornebearer, to accompany vs to Collen, which we did in 6 daies, ſpending one night merily.

The next morning ſir Anthony, giuing the troupe that were his conuoy a bountifull rewarde, ſent them backe againe; wee taking our iourney forwardes thorowe thoſe partes of Germanie, as Frankeford, Norembe[r]ge, and ſo to Auguſta, altogether by coach.

From whence wee hired horſes to paſſe the Alpes, in reſpect that it was not paſſable by coach. And from thence we were tenne dayes paſſing to Venice, whither we went with reſolution to aide the duke of Ferrara in his warres againſt the Pope; who (good duke) fearing the Popes curſe, gaue ouer the warres as the Pope would: howbeit we remained in Venice tenne weekes. In which time ſir Anthony went to the Duke thereof, who entertained him with all princely complement, ſending him to his lodging a royall banquet of all kinde of confected ſweete meates, and wine in great aboundance, which continued a long time. Who likewiſe commaunded that we ſhould haue libertie to ſee any thing in the cittie worthy the ſight, which accordingly we ſaw, to ſir Anthonies no ſmall coſt; for in his rewards he was there, and elſewhere, moſt royall.

To write of the faſhions and diſpoſitions of the Germans and Italians were a matter not woorth my paines, becauſe it is ſo well knowne to all men that knowes, or haue read, or heard any thing: therefore I will goe forward with our iourney, and write of matter more nouellous, and leſſe knowne to my home-bred countreymen, for whoſe ſake (chiefly) I haue compiled this Diſcourſe.

In Maie, next folowing our departure from England, we ſet forwards from Venice in an Italian ſhip,

which we had compounded with, amongſt others, to conuey vs to Aleppo; but by occaſion of ſome iarres wee hadde with ſome Italians (paſſengers as wee were) in the ſhip, they landed vs in an Iland of the Venetians called Zanc, vnto which place wee were two and twenty dayes paſſing, the captaine aſſuring vs that we ſhoulde haue paſſed it in tenne dayes, which made vs prouide but for fifteene dayes vittaile: thoſe fifteene dayes being expired, our vittaile quite ſpent, and hauing ſeauen dayes trauell further in that ſhip, we could for money, nor by no meanes, get any vittailes of thoſe vnkinde Italians; whereby we had bin very greeuouſly diſtreſſed, but that certaine Perſians (though Pagans by profeſſion) being in the ſhip well vittailed, and ſeeing the impious and dogged diſpoſition of thoſe Italians, ſupplied all our wants for that ſeauen dayes *gratis*. In which time an Italian in that ſhippe uſing ſome villainous and opprobrious ſpeaches towardes our Queenes Maieſtie, and the ſame not heard of by ſir Anthony, nor any of his company, in two dayes after, but then made knowne by an Italian that attended maiſter Robert Sherly; whereof, when Sir Anthony heard, he forthwith cauſed one of our company ſo to beate him with a billet that it is impoſſible he should euer recouer it. In the performaunce whereof he made a great outcry, whereupon all the Italians were vp

in armes, being in number some three ſcore perſons, and we but foure and twenty. Howbeit, we were (with weapons drawne) preſt to defend and offend. The captaine of the ſhip thereupon demanded of Sir Anthony how any man durſt intermeddle, in that kinde, vnder his commaund? Whereunto Sir Anthony replied, that it was an iniurie tending to the reproach and indignitie of his Soueraigne, which hee neither would nor could indure; and therewithall told him, if he would ſubborne or abet him therein, the one ſide ſhould welter in their blood. And our ſide being rather deſirous to proſecute this point with swordes then with wordes, Sir Anthonies brother gaue the captaine a ſound boxe, which was very hardely digeſted, and much miſchiefe had like to haue fallen thereon; but by meanes of certaine Merchants in the ſhip, more fearful of their goods then of the loſſe of their bloods (and yet fearefull enough of either) pacified (with much adoe) both parties. Howbeit either part liued watching and warding vntill they put vs on ſhore on the ſaid Iland of Zant; where they left vs hopeleſſe (God wot) of going forwards or backewards. There we continued ten dayes, in which time we hired a Greekiſh ſhip, being an open boate, and very olde, and full of dangerous leakes; yea, ſo dangerous were the leakes that, in eleuen daies (in which time

wee passed from Zant to Candia) continually, during all that time, foure men had as much toile as poſſibly they could indure to laue water out of this rotten boate, which was ſo weake, that if euen then wee hadde hadde but euer ſo little rough weather, there had all our hopes, together with our carcaſſes, periſhed, and we neuer haue arriued at Candia. Where we made our abode some twelue dayes, vntill our boate was repaired, and made fitter to brooke the seas. In which time the Governor of that Ile (being a Duke vnder the Venetians) ſent for Sir Anthony to his Pallace to dinner, who also ſent to his lodging a very great and coſtly banquet, and likewiſe permitted vs (in great favour) to paſſe round about the towne, to ſee the ſtrength thereof; which was reaſonably well fortified with ordonance and other adiuncts of warre, eſpeceally on that ſide that lay towards the ſea: the other partes were not ſo ſtrong, for the ditch about the Towne was drie. The Inhabitants of that towne and Iſle are (for the most part) Greekes, whoſe maners and behauiors doe verifie our Engliſh prouerb, which termeth any man pleaſantly diſpoſed (by reaſon of wine or otherwiſe) a merry Greeke; alluding to theſe Greekes that always ſit drinking and playing the good fellowes before their doores: ſome dauncing arme in arme vp and downe the towne: ſome others

making ſome other ſports to procure laughter, and thus gameſomely doe they paſſe their time, as if they were created but for the matter of pleaſure. So that to me it ſeemed no little wonder that that Nation, which heretofore made all the world admire their wiſedome and learning, who (in regarde of themſelues) held all the world beſides but Barbarians or barbarous, ſhould now become ſuch cup ſhot companions, tripping their nimble wittes with quick and ſubtile wine, thereby turning all their deepe policie into deepe carowſing and shallow iocunditie. But *Tempora mutantur, et nos mutamur in illis.* Hauing ſpent thoſe twelue dayes as aforesaide in Candia among thoſe merry Greekes, we eftſoones imbarked our ſelues for Ciprus, to which we were ſome nine dayes paſſing: where (as the ſaying is) the Italians (with whom we paſſed to Zant) did our errand (like knights errand) againſt our coming. They made reporte to the Turkes inhabiting the ſame Ile, that we were all pirats, and that they ſhould do wel to lay hands on vs, and to carry vs to the great Turk, their emperor, becauſe, beſides that, we were pirats, and came into Turky but as ſpies. Wherevpon the Turkes laid handes vpon vs, euen vpon our first arriuall, threatning to haue brought vs to Conſtantinople: howbeit they staied vs in Ciprus two daies, in which time they

were indifferently well qualified in hope of money we promiſed them, and which they had to their full contentment ere we parted from them.

This was the worſt welcome which we received on shoare since our departure from the Engliſh shore, and made vs moſt to doubt our ſafety. But within two dayes paſſage of Candia, as we came towardes Ciprus (which I had almoſt omitted) there is alſo a Greekiſh Ile whoſe name (I am aſhamed therefore) I haue quite forgotten: wherevpon we touched and watered, which is ſome half mile over, hauing one religious houſe therin and alone, with about ſome twenty Greeke friggots inhabiting the ſame, which is (as wee thought) an other Eden, and the moſt pleaſant place that euer our eies behelde for the exercife of a ſolitary and contemplative life; for it is furniſhed with the foizen of all Gods good bleſſings. All kinde of fruites (as apples, peares, plumbes, orenges, lemmonds, pomegranates and the like) in great aboundaunce groweth there: with moſt pleaſant gardens, repleniſhed with all manner of odoriferous floures and wholeſome hearbes for ſallets or medicines; wherein breaketh foorth many freſh and criſtall cleere ſprings of water, hauing therewithall cattell (as beeues and muttons there naturally bred) more than ſufficient to ſerue that houſe. In our trauailes many times falling into

daungers and vnpleaſant places, this onely Iſland would be the place where we would wiſh our ſelues to end our liues. They haue alſo this helpe, that if they did want aught, ſhipping continually paſſing by that way would ſoone ſupply it.

From Ciprus (as from a place we had ſmall reaſon to take pleaſure in, our entertainement was ſo vnpleaſaunt) wee hired a very ſmall boate of ſome tenne tunne (there being none other to hire) to tranſporte vs to the Holy Land, the which was but foure and twenty houres ſailing. But the Turkes (our Taxers) tolde vs that there lay Gallies fraught with Theeues that robbed all that paſſed that way: notwithſtanding, we hoiſed vp ſaile, and put our ſelues to Sea thitherward, abandoning our ſelues to all the rouing aduentures of Fortune, being accompanied with an other boate which helde her direct courſe whither we were bound, which was taken (as afterward appeered) and her men drowned. But, as God would haue it (to whome, as well for that, as all our other many many preſeruations, beyond all probabilitie and expectation, we were infinitely bound) our boate by the way being taken by an indirect winde to that our direct courſe, we thereby fell downe vpon Tripoly. Who being guided by an omnipotent and never-failing Pilote, we paſſed out of the ſea into that famous river Orontes, along the

which we held our courſe vp into the countrie, the Janizaries or ſouldiers thereof flocking about vs, threatning that if they might not haue what they demaunded they would cul out ſuch of our company as beſt pleaſed them to ſerue their zodomitical appetites, and moſt vile and villainous purpoſes.

This while we ſent to Antioch, not three dayes iourney off, for certaine Janizaries to ſafeconduct vs thither, which Janizaries were of our Interpreters acquaintance; who being come, the other left vs immediately, and ſo we paſſed to Antioch, conducted by the Janizaries, which we ſent for thither, where we remained ſixe or ſeauen dayes for the company of certaine Merchants that were bound to Aleppo, beeing ſixe dayes iorney from Antioch, betweene which Cities in the way were from time to time diuers robberies committed by ſome two hundred Arabs, vntill that inſtant that wee were at Antioch, where we heard that the Janizaries of Aleppo iſſued out againſt these robbers, part of whom they killed and the reſt put to flight; by meanes whereof our paſſage was cleered to Aleppo, whither we were bound, and where we were right well entertained by the Engliſh Conſulles, and the reſt of the Engliſh merchants. There we remayned about ſome ſixe weekes at the Engliſh houſes, and feaſted (for the moſt parte) while wee there continued. And being

examined by the Baſhaw of that place touching our intendement, ſir Anthony aunſwered that wee were Merchants, deſirous to trade to the vtmoſt confines of his countries; which was graunted by the Baſhaw, with his Paſſe, together with the Engliſh Conſulls and vice-conſulls.

Leauing heere awhile to proſecute our iorney, I will ſpeake ſomewhat of the faſhion and diſpoſition of the people and country, whoſe behaviours in point of ciuilitie (beſides that they are damned Infidells and zodomiticall Mahomets) doe anſwer the hate we chriſtians doe iuſtly holde them in. For they are, beyond all meaſure, a moſt inſolent, ſuperbous and inſulting people, euer more preſt to offer outrage to any chriſtian, if he be not well guarded with a Janizarie or Janizaries. They ſit at their meat (which is ſerued to them vpon the ground) as Tailers ſit vpon their ſtalls, croſſe-legd; for the moſt part paſſing the day in banqueting and carowſing vntill they ſurfet, drinking a certaine liquor which they do call Coffe, which is made of a ſeede much like muſtard ſeede, which wil ſoone intoxicate the braine, like our Metheglin. They will not permitte any chriſtian to come within their churches, for they holde their profane and irreligious Sanctuaries defiled thereby. They haue no vſe of Belles, but ſome prieſt, three times in the day, mounts the toppe of

their church, and there with an exalted voyce cries out, and inuocates Mahomet to come in poſt, for they haue long expected his ſecond comming. And if within this ſixe yeeres (as they ſay) he come not (being the vtmoſt time of his appoyntment and promiſe made in that behalfe) they haue no hope of his comming. But they feare (according to a prophecie they haue) the Chriſtians at the end therof ſhal ſubdue them all, and conuert them to chriſtianitie. They haue wiues in number according to their wealth, two, three, foure or vpwards, according as they are in abilitie furnished to maintaine them. Their women are (for the moſt part) very faire, barbed euery where; and death it is for anie chriſtian carnally to know them, which were they willing to doe hardly they could attaine it, becauſe they are closely chambred vp, vnleſſe it be at ſuch time as they go to their Baſtoues, or to the Graues, to bewaile their dead (as their maner is) which once a weeke vſually they doo, and then ſhall no part of them be diſcouered neither, but onely their eies, except it be by a great chaunce. The country aboundeth with great ſtore of all kinds of fruit, whereupon (for the moſt parte) they liue, their cheefeſt meate being Rice. Their fleſh is Mutton and Hennes; which Muttons haue huge broade fatte tailes. This meate moſt commonly they haue but once in the day, all the reſt they eate

fruite as aforeſaide. They eate very little beefe, vnliſſe it bee the pooreſt ſort. Camels for their carriage they haue in great abundance, but when both them and their horſes are paſt the beſt, and vnfit for carriage, the pooreſt of their people eate them.

They haue one thing moſt vſual among them, which though it be right wel knowne to all of our Nation that knowe Turkie, yet it exceedeth the credite of our homebred countriemen, for relating whereof (perhappes) I may be held a liar, hauing authoritie ſo to doe (as they ſay and thinke) becauſe I am a traveller. But the truth thereof (being knowne to al our Engliſhmen that trade or trauel into thoſe partes) is a warrant omniſufficient for the report, how repugnant ſoeuer it be to the beleefe of our Engliſh multitude,

And this it is: when they deſire to heare news, or intelligence out of any remote parts of their country with all celeritie (as we ſay, vppon the wings of the winde) they haue pigeons that are ſo taught and brought to the hand, that they will flie with letters (faſtened with a ſtring about their bodies vnder their wings) containing all the intelligence of occurrents, or what elſe is to be expected from thoſe partes: from whence if they ſhould ſend by camells (for ſo otherwiſe they muſt) they ſhould not heare in a quarter of a yeere, for ſo long would they be in con-

tinuall trauel. As for example; when any merchandize are to come out of the eaſt Indies, to Mecha or elſewhere of like diſtaunce, pigeons are carried from Mecha or Aleppo before hand, which is a quarter of a yeeres paſſage; then they tie (as before is mentioned) the ſaid letters about the pigeons, acquainting thereby their factors what commodities they haue, and what are like to prooue moſt vendible: by meanes whereof (whiles their camels are three moneths in comming) they know what merchandize is fit to be kept, and what to doe away.

Now to returne where I left, and ſo to goe forward with our iourney: we paſſed from Aleppo through the heart of the Turkes country, the ſtrength whereof is very ſmall, whereof the chriſtian Princes are ignorant (as it ſeems); for if they knew it, as we do, that with al circumſpection obſerved it, doubtleſſe they would with no great difficultie vtterly ſuppreſſe him, or ſo extreamely diſtreſſe him, that they would conſtrain him to embrace the chriſtian faith, and reſt at their deuotion, or at leaſt remoue his ſeate from the holy land and parts adiacent. And to giue the Reader a taſte how probable this is (leſt I ſhould be held as one that knoweth not whereof he doth affirme), there is (as it is there commonly reported, and as commonly knowne) in all Paleſtine and Syria but one thouſand and fiue hundred Janizaries that

guardes thoſe citties of Aleppo, Damaſcus, Antioch and Ieruſalem. As for Grand-cagro, they are not able to ſtir, for diuerſe Arabs that lie in the hilles betwixt Ieruſalem and it; betweene whome and thoſe Turkes of Grand-cagro there is a deadly feud, as the Scot ſpeaketh. As for Babilon and Balſera, they haue likewiſe continuall wars with thoſe Arabs of Arabia Felix. Beſides, there are a great number of chriſtians borne and bred in thoſe partes, which would moſt willingly be aſſiſting for their libertie.

From Aleppo we ſet forwards in the middeſt of Auguſt, accompanied with our Engliſh merchants three dayes, to wit, vntil we came to a town called Beerah or Birrah, by which runnes the moſt famous riuer Euphrates, parting Meſopotamia and Syria; where we reſted ſixe or ſeauen dayes, whileſt boates were preparing for vs and other Turkiſh merchants: that being done, we parted from our merchants, and betooke our ſelues to the ſaide riuer of Euphrates, on the which we were ſome three and twenty dayes paſſing downe the ſame. In which time we came by a caſtle called Racca, where we were to take in freſh meate, and men to row. But, loe! there happened that a Turke, being in one of the boats in our company, diſcharged his peece towards the ſhoare at randon, where he moſt vnhappily ſlew a Turke of the towne (the bullet entring his braine); by reaſon

whereof our boate, aswell as the reſt, was ſtayed, and we conſtrained to make ſatisfaction for the mans death: which coſt ſir Anthony for his company ſome hundred crownes. Which being payed, and wee diſcharged, we held on our course from thence ſome two or three dayes paſſage; where we were eftſoones ſtayed by the King of the Arabs, there liuing vpon the rivers ſide in tents: before whome we were brought, whoſe handes we kiſt; and demaunding what we were, and what buſineſſe we had in thoſe partes, we replied we were Engliſhmen and Merchants by our trades, comming for traffike into thoſe partes of the world. Wherevpon this good king tolde vs that he muſt needes ſee our merchandize, which we (God wot) durſt not contradict; and ſo he borrowed (without a priuy ſeale, or bill of his hand) ſome thirtie yardes of cloth of ſiluer vntill our returne. That being done, we had licence to departe to our boate. In whoſe campe we ſawe nothing but a multitude of cammelles, mules, aſſes, horſes, ſheepe and goats: from whence wee paſſed to another towne called Anna.

From thence to a towne called Dire, by which there is a lake or poole of very pitch, which in their language they call the mouth of Hell. It ſwelles in the middeſt thereof to the bigneſſe of an hogſhead, and ſo breaketh with a great puffe, falling flat, and thus

continually it worketh ; whereof there is no bottome to be found, albeit it often hath beene tried by all meanes. There was nothing elſe woorth the noting, vntill we came where we were to paſſe by land agayne. So we ſent for cammels and horſes to Babilon (being two daies iorny from vs) to carry us thither. Where being no ſooner come, for our welcome we had all our merchandize arreſted for the vſe of the Baſhaw of that place, to be payed therefore at his price and pleaſure : howbeit we had licence to prouide our ſelues an houſe, and hee dealt better with vs then we expected, for he gaue vs, by eſtimation, halfe the woorth of our goodes, which was good pay from ſo ill a debter. Yet hee extorted from ſir Anthony a great deal of plate made of pure emerald, which he purpoſed to beſtow on the Perſian king, by vs called the Sophy. Howbeit we preuented him for the one halfe of our goodes, which was carried into the towne in another Turkes name that came with vs, for which fauour we gaue him (by agreement) fortie crownes. At Babilon (being thus entertained) wee remained a moneth, or more; in which time a Dutchman, being one of our company, had like to haue preferred vs all to the heads-mans handling. For being one day drunke (according to his woont), and withall bearing a grudge to ſome of our company, went in that moode to ſome of the

chiefe officers of the Turkes in Babilon, made ſignes to them that he had ſome matter of importaunce to deliuer to the Baſhaw touching ſir Anthony. Which officers ſent for an Armenian, a chriſtian, that was then in towne, who had vſed ſir Anthony exceeding wel, and was beloued no leſſe of theſe officers, to whome they ſhewed the ſignes this Dutchman had made. Hee foorthwith aunſwered that he was a druncken companion, and that ſir Anthony hadde often beaten him for his immoderate bowzing and continuall drunkenneſſe, which was (as hee ſaide in our excuſe) the onely cauſe he thus plaied his parte. And withall deſired them to ſuffer their Janizaries to beate him well, and to ſend him ſo beaten to his maiſter. Which was done (by theyr commaunde) accordingly. Wherevpon ſir Anthony was conſtrained to chamber him vp cloſe, vntil we were paſt daunger, leauing money with him to carry him backe to Aleppo.

During the time we ſtaied in Babilon we hadde all kinde of fowle, fleſh and fiſh, with great ſtore of veniſon very cheape.

The old tower of Babel is three dayes iourney from this place, which, by common and iuſt reporte of the inhabitants of this Cittie, is about the height of Paules at this time, as they by towers of the like height in our eſtimation deſcribed it. It is not hol-

low, but ſollide thorowout; the baſe or foote whereof is about a quarter of a mile in compaſſe. It conſiſtes of brickes baked in the Sunne, of great breadth and thickeneſſe, interlined with canes pleated like mattes, which remayne much leſſe periſhed then the brickes.

The tower, which is called Nabuchadnezers Tower, ſtands hard by new Babilon, which is faſhioned like the other (as it is ſaid), but not ſo high as that we ſawe, by which doth runne the famous river Tigris, taking his courſe through the Citie, and ſo along by this tower.

Thus hauing ſpent a moneth, and ſomewhat more, in new Babilon, in great feare and perplexitie by reaſon of the druncken Dutchmans ſignes and tokens (as before is mentioned), ſtaying the moſt of that time for a Carauan of the Perſians, and a great company of Merchants, wee receiued Letters from Aleppo by which wee were wiſht to make all poſſible ſpeede from Babilon, for that wee were diſcouered there; ſignifying thus much further vnto vs, that there were letters from thence in all poſt addreſſed to ſtay vs. By chance this Carauan* of Perſians were gone but one day before we receiued theſe letters, and had they bin gone foure dayes before, wee would ſoone haue ouer taken them, in regard of their heauy

* A Carauan is a great many of Camels laden, and men in a company, not much unlike our Carriers (many in a company) heere in England.

lading. But after the receipt of theſe Letters, it was but like the ſpurring of the moſt free horſe to haſten vs after them; for without taking leaue, we ſtole ſlily away, and were ſoone with them: who would not goe the direct way whither wee were bound, but paſſed through the Medes countrey, which was fiue or ſixe dayes iourney out of the way, on pilgrimage vnto a certaine Sanctane, a prophet of theirs; whome we were mooued to accompany more for feare than for any deuotion. In which country, as wee paſſed, we ſaw (that which was ruth to ſee) the confuſed ruines of maruelous great townes, which had (as it ſhould ſeeme) flouriſhed when the Medes triumphed, and their commonwealth proſpered. This pilgrimage ended, we went on from thence directly the courſe wee had determined, demanding of the Perſians whether we had any more of the Turkiſh Gouernours to paſſe? who anſwered, they had one (and that very mighty) called Cobat-bag, by whome we muſt of neceſſitie paſſe. At which anſwer it had bin an eaſie matter to haue found a company of poore hearts neere their maiſters mouthes; for to vs remained no hope, but that we ſhould haue bin intercepted there. Yet, as God and good fortune would, ſome of them (better bethinking themſelues), remembred another way, through one Heyder-bags country, who was neighbor to the other, howbeit at continuall

wars with him, in regard whereof we had good hope he would ayde vs. So entring the firſt night into this Hayder-bags countrey or iuriſdiction, the other, hearing thereof, ſent vnto our company, that if we would not returne and come by him, hee would in the morning with his troupes cutte vs into gobbets. Then were wee in worſe plight than at any time before: notwithſtanding, wee reſoluing to ſel our blouds as deere as wee coulde (ſince auoyde that extreamitie wee coulde not) wee therevppon tooke heart of grace, and about midnight wee aroſe with bag and baggage, and ſo held on our courſe through Hyder-bags country. When in the breake of day wee might descry a troupe of horſes comming towards vs, which wee verily imagined to be the ennemy; but wee were luckily deceiued, for it was he that gouerned that country, who came to our ſuccours, and ſafely to conuoy vs through the ſame, hauing hadde ſome intelligence before of our progreſſe that way.

Which hauing paſſed in ſafetie through his gentle aſſiſtance and conduction, wee were indifferent well at the hearts eaſe, albeit we had ſixe dayes iourney to paſſe (ere we ſhould enter the confines of Perſia) through the Courdes country, which is by interpretation the theeus country. The people whereof are altogether addicted to theeuing, not much vnlike the

wilde Iriſh, so that as we paſſed through them, euery night wee didde encampe, they ſlily ſtale more or leſſe from vs, watcht we neuer ſo warily : elſe would they doe but little hurte. This people doe liue altogeather in tents, keeping of cattell.

Hauing paſſed this pilfering people, we then happily entred the king of Perſiaes country, where vpon our firſt entrance we thought we had bin imparadized, finding our entertainement to be ſo good, and the maner of the people to be ſo kinde and curteous (farre differing from the Turkes) eſpecially when they heard we came of purpoſe to their king. We paſſed from the bordures nine daies iourney ere wee came to Casbin, where wee expected the residence of the king; during all which time we paſſed by no great townes woorth the noting, vntil wee came thither, hauing ſent a Currier before to ſignifie what wee were to the Governor of the citty, left by our ſodayne approach, our welcome ſhould haue bin the leſſe, and his maruell the more. Who thereupon prepared for vs a houſe of the kings, furniſht with ſuch ornaments as befitted a great State. We came into the cittie by night, for that we would not be firſt ſeene in our trauelling apparell. Howbeit the Governour the next morning, together with the chiefe of the kings houſe, came with a great traine to ſalute ſir Anthony, aſſuring him that his comming

would be right pleaſing and acceptable to the king: but ſignified vnto him that hee then was in perſon againſt the Tartares, his bordurers, with whome hee had warres, to whome at that time he had in a pitched field giuen a mightie ouerthrowe. And therevpon diſmiſt a poſte to the king, ſignifying vnto him that there was come a chriſtian (right well attended) to ſee him by reaſon of the great fame he had heard of him. Which when by the poſte he vnderſtoode, he made as much expedition as poſſibly hee could (with reſpect had to his great affaires) to come to ſir Anthony. There we remained ſome three weeks before he came.

In which time we were banquetted, and right royally intreated by the Gouernour and the kings Steward, who brought vs to the kings gate to offer that homage that all ſtrangers doe; that is to kiſſe the entrance to the Pallace three times. Againſt the kings comming wee apparelled our ſelues in the beſt maner we could, with ſuch ſtuff as we brought with vs; that is to ſay, ſir Anthony himſelfe in cloth of golde, the vpper coate and vnder. His brother in cloth of ſiluer, the vpper and vnder. Sixe gentlemen, their lower coates ſilke, the vpper cloth of ſiluer. Foure of his chiefeſt ſeruants in ſilke vnder-coates, the vpper crimſin velvet. The reſt of his ſeruants in a prettie kinde of bombaſte ſtuffe, all the vpper

coats watchet damaſke, our whole number being ſix and twenty, which made a very ſeemly ſhew, the faſhion of our apparrell ſomewhat differing from the Perſian.

Now, by this time that we were thorowly thus furniſhed and fitted, the king approched within fiue miles, where he encamped: from whence he ſent to his Gouernour, commaunding him to furniſh our company the next day with horſes, to the end we might come foorth to meete him on the way, which was performed on either part accordingly. He comming in great triumph, hauing borne before him, aduaunced vpon pikes, oue thouſand and two hundred heads of the conquered Tartares, whoſe king and his ſonne hee led along in triumph, hauing taken them priſoners: which triumph was continually more and more graced and augmented by the country as hee paſſed, each one indeauouring (according to his power) to giue him welcome from the warres. Himſelfe being accompanied with all his nobles and great men in diuerſe troupes, that wee could not ſee anything all the way but men and horſes, with ſuch thundering of trumpets, kettle drummes (carried vpon camells), and ſuch like inſtruments of warre, that a man would haue thought heauen and earth were tilting together. Their trumpets being all ſtraight, ſom two yards and an half in length, hauing ſuch a

deepe, harſh and horrible voyce that it would amaze a man to heare them, if he neuer heard them before. At length we were brought into the preſence of the King, as hee thus paſſed in triumph: wee all diſmounting our horſes to kiſſe his foote (as the maner is) ſir Anthony firſt, who offering to performe that complement, the king, out of ſpeciall and vnuſual fauour, put his hand betweene his mouth and his foote, and would not permit him to doe it; ſo all the reſt in order kiſſed his foote: which beeing done, the king called ſir Anthony vnto him, tolde him that hee was right heartily welcome to him, and to his country, which ere his departure he ſaide he ſhould find indeede. Who, ſuffering not ſir Anthony to reply, cauſed his horſe to be brought, and ſo he rode on next to the king. Where, in a while after, we might ſee a great troupe of curtezans of the citie come riding richly apparelled to ſalute the king, and to welcome him from his warres. Their apparel little differing in faſhion from the mens, but only in their head attire and vpper coats. They weare breeches, and ride aſtride as men do, and came with ſuch a crie as the wilde Irish make. The multitude of people were ſo great (conſiſting of actors and ſpectators) that we had much adoe in ſixe houres to paſſe three miles, which was from the place where we met the king to the market place of the Cittie. Vnto

which at length being come, the king brought vs to the doore of the houſe where we ſhould alight, ſcituate in the ſame, commaunding one of his great men to place vs therein, whilſt himſelfe rid about ſome houre or two to ſee the ſhewes and matters of triumph perfourmed. Which being done he returned to ſir Anthony, where being ſet vpon the ground with carpets vnder him, according to the custome of the countrey, commaunding ſtooles to be brought for ſir Anthony and his brother, there ſir Anthony made his Oration: which being ended, the king diſcourſed with him of his trauelles, of his natiue countrey, the manner of governement there, and of diverſe other things that accidentally became the ſubiect of their diſcourſe: the particularities whereof ſir Anthony anſwered to the kings high contentment; and further poſſeſt the king with ſuch a burning deſire to inuade the Turks dominions (by reaſon his ſtrength was ſo ſmall, as before is mentioned, and then at large ſir Anthony vnfolded) that he would, on the very necke of that his late victorie, before his blood was colde (as it were) haue entred into action againſt the Turke, to the which ſir Anthony ceaſed not to animate him, for a double grudge he bare him, to witte, for being ſuch a mortall ennemy to Chriſt, and for vſing them ſo like mortall ennemies, being chriſtians: howbeit, that expedition was for a time deferred, yet

neuertheleſſe fully reſolued on. Theſe and the like made the king inſtantly to conceiue ſo exceeding well, and grew more and more into ſuch liking of ſir Anthony, that once a day at leaſt he would ſend for him to conferre, and complement with him: yea, ſometimes he muſt be ſent for to come to his bed-chamber at midnight (accompanied with his brother) for that purpoſe.

The king continued in that towne about ſome thirty dayes, where many nights the people entertained him with ſpectacles and ſhewes in their Baſars, which we doe call ſhoppes, all couered ouer head as the Royall Exchange. At which alwayes we muſt meete the king. Their manner is to make the greateſt ſhew of thoſe wares they haue in foure long ſtreetes, in the middeſt whereof is a round kinde of ſtage, couered with coſtly carpets, whereon is layde all kinde of fruites, confections, and wine for the king to banquet withall.

After that he hath ſeene all the ſhewes, towardes night they ſet vp as many lights as poſſible can ſtand one by another, conſiſting all of lamps, ſo that by eſtimation there burneth at once, in thoſe foure ſtreetes, a hundred thouſand lamps, ſo cloſe vpon and round about their ſtalls vpon the ground, that a man can hardly put his hand betweene each lampe. After which ſights he goeth to that place appointed for the

banquet, where banqueting till midnight, beeing ſolaced all the while with all kinds of muſicke of inſtruments and voice, with boyes and curtezans, dauncing ſtraunge kinds of Iigges and Lauoltaes: without which curtezans no banquet, be it neuer ſo coſtly, hath any relliſh with them. Howbeit no mans wife comes thereat; neither is it poſſible (or if it be, very rarely) for a man once to ſee a woman, if ſhee be once married and her husband liuing, no, though it be her owne naturall brother. So ielous are huſbands of their wiues loues and chaſtities, and ſuch cauſe of ſuſpition is there amongſt them in that reſpect. There is a cuſtome in that country that, if the king purpoſe to make any man great by enoblizing him, he hath a very rich chaire ſette with ſtones caried after him, wherein he placeth that man at his banquet in publike aſſembly. This chaire was brought for ſir Anthony to ſit in, and he by the king placed therein accordingly. Which made the people much to admire that accident, in that hee vouchſafed that high fauour to a ſtranger, without deſert or experience of his worth; whereas accuſtomably he would haue great proofe of a mans worthineſſe before he would ſo vouchſafe to dignifie him. Inſtantly as he cauſed ſir Anthony to ſit, he gaue him his owne girdle from about him, for a further fauour: which was all of ſome golden ſtuffe, very

curious and coſtly, three yards long and an ell broade.

Three dayes after, he ſent a preſent to ſir Anthony, beeing a certaine demonſtration of the great eſtimation he hadde him in. Which was fortie horſes, furniſhed with ſaddles, &c., foure of which were very rich and faire, fit for the proper vſe of any prince, twelue camels for carriage, together with ſix mules, foure and twenty carpets, moſt of them rich and faire, three tents or pauilions, with all other neceſſaries of houſe; laſt of al, ſix men laden with ſiluer. The ſteward that brought it tolde ſir Anthony that the king had ſent him that to defray his charges till the next remoue, which was ten dayes off. I neede not ſpeake more of the kings bountie: let the world by this imagin the reſt, and how he entreated ſir Anthony.

And albeit the faſhion and maner of the Perſians is not vnknowne to many of our Engliſh nation, as hauing by their owne trauells attained that knowledge, or by reading or credible report bin informed thereof, yet ſomewhat to ſpeake touching the ſame, I hold it not altogether amiſſe, for the better information of thoſe (my countrymen) that doe not ſo well know it. For the ſitting at meate on the ground, with their manner of foode and feeding, it is much after the Turkiſh guiſe. Their deuotion, as the

Turkes, but ſomewhat diffirent in religion. As the Perſian praieth only to Mahomet, and Mortus Ally, the Turke to thoſe two, and to three other that were Mahomets ſeruants. Againſt which three the Perſian ſtill inueighs, and hath in al townes men that carry axes on their ſhoulders, challenging them to riſe againe, and they are there preſt to incounter them by force of armes.

They vſe much exerciſe, as hawking and hunting, with very much ſhooting. Their hawkes are excellent good, which they beare on their right hand without hood or bell.

The merchandize and commodities which Perſia yeeldeth are ſilkes, both rawe and otherwiſe, of all ſutes and colours: ſpices, drugges, pearles, and other pretious jems, together with carpets of diuers kinds. Theſe, with many other commodities of this nature, Perſia plentifully affoordeth.

They write from the right ſide of the paper to the left, like the Turkes, contrary to our manner. Their letters or characters being ſo irregular, and (as we would thinke) deformed, that to vs it ſeemeth the writing of ſome vtterly vnſkilfull in letters or learning, or as a wilde kind of ſcribling, that hath therein neither forme nor matter: howbeit they affirm their writing is moſt compendious, and euery letter (well neere) with his circumflex importeth a whole word, though conſiſting of many ſillables.

They haue not many Bookes, much leſſe great libraries, among their beſt clarkes. They are no learned nation, but ignorant of all kinde of liberall or learned ſciences, and almoſt of all other arts and faculties; except it be in certaine things pertaining to horſes, furniture, and ſome kindes of carpettings and ſilke workes, wherein they excell.

They haue neither golde nor ſiluer from any mines of their owne, for they haue none: howbeit they haue money made of both kindes in great plenty, together with ſome ſmall coyne made of copper, like our Briſtow tokens.

Theyr conceit of Chriſt is, that hee was a very great Prophet, and a moſt holy and religious man, but no way comparable to Mahomet; for Mahomet (ſay they) was that finall prophet, by whom all things were and are perfected and conſummated. They further ſay, that becauſe God had neuer wife, therefore Chriſt cannot poſſibly be his ſonne.

If any man conſpire treaſon againſt the king, or otherwiſe capitally offend him, hee is puniſhed, not only in his owne perſon, but in his whole Tribe.

If they affirme any matter with an othe, they ſwear by God and Mahomet, or Mortus Ally: and when they would be beleeued they ſweare by all three at once.

They circumciſe their children at ſeauen yeeres

olde, according to the cuſtome of their neighbour the Turks.

In making water, the men kowre downe like the women; and when they doe it, they haue a ſpowte or ſpringer to ſpirt ſome part of their water vppon their priuy partes, aswell men as women, which they holde as a kinde of religious duty, and which in no ſort muſt be neglected.

They buy and ſell men and women in the market, which is a principall merchandize of theirs among them ſelues. If they buy any yoong women there, they feele them euery where. If a man buy a bond-woman for his owne carnalitie, and ſhe proove falſe to him, hee may (by their lawe) kill her, as he may a dog in England.

In praying, they turne their faces towardes the South, as wee doe towardes the Eaſt, becauſe Mecha, where Mahomet is encoffined in yron (which by force of a Temples roofe, conſiſting of Adament, hangeth, as it were, by way of myracle in the ayre) lieth in Arabia, which is South from them. To which whoſoeuer ſhall go on pilgrimage (as many of them doe) they are euer held for moſt holy and ſacred Saintes, which they call Setes; and not only themſelues are ſo reputed, but the poſteritie of that man are ſo accounted, and of themſelues are ſo perſwaded. For if one ſhall in any thing contradict them, either

in ſaying or in dooing, they will ouer-rule him, and exact credit and beleefe with all obedience, by ſaying he is a Saint at leaſt, and therefore, on paine of damnation, muſt be beleeued and highly eſteemed, although hee lie neuer ſo loudely, and do neuer ſo lewdly.

Their buildings are (for the moſt part) made of bricke hardned in the ſand, not made with fire as ours are: wherein they haue very little furniture other then carpets vpon their floores; and ſuch the pooreſt man hath, but the goodnes thereof is according to the abilitie of the owners: their houſes are all made with flatte roofes without, covered with a kinde of plaiſter, or earth ſpread plaiſterwiſe.

Neere vnto a towne called Backo, in Perſia, there iſſueth out of the earth, in the manner of a water-ſpring, a certaine kind of oyle in great abundance, which they (from all parts of the Perſian dominions) do fetch vpon Camels, Kine and Aſſes, to burne in lamps, which are the lights they vſe in their houſes.

The people are now very curteous, uſing all ſtrangers with great kindneſſe and ciuilitie, eſpecially ſince this King hath gouerned. Howbeit (by report) they haue beene heretofore little better (in that reſpect) then the Turks.

The names of the parts of Perſia, that in times paſt were diſtinct kingdomes, are, Caſuin, Haſphane,

Saraze, Kughgollo, Suſter, Curdiſtan, Hammadan, Kirmans vpon Corrozan. Theſe this King had when he came firſt to the crowne: theſe following he tooke and wan ſince: Tuntabas, Coſſe, Corrazon, Buchora, Vrgans, Taſkane, Strabat, the kingdoms of Maſcendran, Marcu, Ruſtendar, Nure-cugge. The kingdomes of Ieglands, the firſt Iegland, Reaſt, Sanghtofer, Caſkeger, Aderbegſan, beeing a great kingdome.

Theſe townes following were loſt by his Predeceſſors to the Turke, viz. Tawris, Saruan, Samachy, Iange, Berthe, with many others, which the Perſian doth now hope to recouer; beeing farre better able then in times paſt, for that he hath drawne all the fore-mentioned townes and parts into his poſſeſſion: which, when his Predeceſſors would inuade the Turke before, theſe would impeach and molleſt him behinde; ſo that now he ſtands ſecure from all inuaſion of the borderers, whereby he is able to carry all his force cleere without interruption againſt the Turke, which at the leaſt will be foure hundred thouſand ſtrong. Vpon which vndertaking he is (as was before mentioned) fully reſolued; but firſt, by ſir Anthonies aduice, he is determined to ioyne in league, amitie and confederacie with the Chriſtian princes, by meanes whereof he may the ſooner preuaile in his purpoſe, and thereby vtterly ſuppreſſe

the Turke. Howbeit, his councellors were all obſtinately bent againſt theſe determinations and proceedings at the firſt; yet the king, with his generall, who is a Georgian Chriſtian (ſtill animated and prouoked therevnto by ſir Anthonies forcible perſwaſions) were reſolute and confident in the cauſe; and beeing ſo irremouable, at laſt preuailed, and all the reſt abſolutely aſſented. And by that mutuall conſent of the king and his counſell, no man was thought ſo fit to be imployed in Embaſſie to the chriſtian princes (to the purpoſe aboue recited) as ſir Anthony, beeing a Chriſtian, and the firſt mouer of the king to theſe vndertakings, appointing a great man of the Perſians to accompany him in thoſe buſineſſes, but the whole burden thereof to lie onely vpon ſir Anthony, who vndertooke the ſame accordingly.

Which being concluded and thus vndertaken, wee were ready to departe from the King's court, lying then at Haſphane, when ſuddainly there came newes of a Portingall fryer that was comming thither, accompanied with two other fryers, and foure ſeruants: this fryer ſtayed ſome three miles off the towne, aud ſent the two others with letters to ſir Anthony, whereby he ſignified vnto him that he was the laſt King of Portingales brother, and that hee was ſent by the King of Spaine as Procurator generall of al the Eaſt Indies. Sir Anthony, beleeuing it,

went himſelfe, accompanied by as many chriſtians as he could get, to the Frigot. And after mutuall greetings, hee tolde ſir Anthony, that hearing of his great and weighty buſineſſes, and ſo godly a worke (he being a great biſhoppe of the King of Spaines) came poſting night and day to aſſiſt him therein. Which ſir Anthony was right glad of, and to manifeſt the ſame the better, hee brought him along to his owne houſe, and there diſlodged his brother to lodge him.

This being done, hee tolde ſir Anthony that hee greatly deſired to ſee the King, for that hee had a preſent to beſtow on him; which ſir Anthony ſoone procured. But now, by the way, this preſent was deliuered to him in truſt to be deliuered to the king: howbeit hee preſented it in his owne name; in requitall whereof the King gaue him a Crucifixe woorth (by eſtimation) a hundred pounds and better: which villany, and many others, ſir Anthony afterwards diſcouered, though the meane while he held him for a holy man.

Ere we departed from the King, he would faine (by the King's Commiſſion) haue bin an Agent in the preſent action, wherein ſir Anthony was principally employed; and likely he was to haue bin one, with vniuerſall conſent, but that the writings, and all other things therevnto incident, were before per-

fected and finiſhed. And ſeeing he could be no actor (as hee defired) by reaſon thereof, hee intreated ſir Anthony to procure the King's fauourable letters in his behalfe to the Pope, and the King of Spaine, which ſir Anthony did accordingly. In requitall whereof, he beganne (vnder-hand) to deale with thoſe of the Kings councell, which had bin backewards in the beginning of theſe buſineſſes, who aſſured them that ſir Anthony was not able to performe ſo great a negotiation. Which ſir Anthony perceiuing, hee made all the haſte he poſſibly could to be gone, the rather becauſe he had waded ſomewhat too farre with this execrable frier, who, the firſt night he lodged in ſir Anthonies houſe, found the meanes to haue a Perſian curtezan to lie with him, and ſo had night by night during his continuance there; which if he wanted hee would hire a boy zodomitically to vſe. And that he was a zodomiticall wretch it dooth appeare hereby: ſir Anthony, at his firſt comming, bought two chriſtian boies in the market, which afterwardes he beſtowed on this Frier, whoſe name was Nicolao de Melo. He no ſooner had them, but he was in hand with them concerning his zodomiticall villany. The boyes, finding whereto hee was inclined (beeing inceſſauntly importuned by him to yeelde to his beaſtly deſire) complained to him that ſolde them, hee likewiſe to

the Officer, the Officer to the King, by meanes whereof the King eſpied his villany. Whereuppon the King ſent for the boyes from him, and ſent him worde, that were it not for ſir Anthonies ſake, he ſhould loſe his head.

Soone after wee departed, taking the Frier and one of his fellowes with vs, hauing eighteene dayes iourney from the Perſian Court to Iegland, where wee were imbarked to croſſe the Caſpian ſea. In which time the frier confeſſed he was but an ordinary Auguſtine frier, and in a gameſome vaine he further confeſſed how he would bring mennes wiues, after hee had ſhriuen them, to his bent, as taking aduantage of their confeſſed faultes: and to cloſe vppe this, and ſuch like good talke in the day, wee ſhould be ſure to take him with a whoore at night. And I will tell you a ieaſt concerning him, which I hadde almoſt forgotten.

One day at Casbin hee ſent his man to a whoore, feeing her with two Chickins (which is two rialles) to come vnto him at night, taking vppon him the name of the Embaſſador. The kinde wench, being true of promiſe, came vnto ſir Anthony, who demaunding the cauſe of her comming, ſhee tolde him all, &c. So the wench went away *gratis* with the money, the frier not daring to demaund it.

Thus hauing merrily paſſed the time with this

ſory Frier, and being come to the place where we ſhoulde be imbarked, wee ſtayed there one moneth for the Perſian Peere that was to goe along with vs, as before is mentioned.

Upon whoſe comming, wee preſently imbarked ourſelues for Haſter-caune, which is the firſt landing place of the Emperour of the Ruſciaes countrey to Perſia ward.

Vpon the Caſpian ſea (which wee were to croſſe) wee were two moneths before wee landed; which time wee indured with much paine, and no leſſe feare, hauing (beſides the naturall roughneſſe of the ſea) very much foule and ſtormy weather: by reaſon whereof wee had beene like to haue ſuffered ſhippe-wracke, which twice ſtrooke on ground, ſo that wee were conſtrained to disburden the ſame of a great parte of our ſubſtaunce. Howbeit, in the end, God ſo bleſſed vs that in two moneths wee came to our wiſhed harborow. Where being arriued, the Gouernor, hauing intelligence of our landing, ſent a Captayne with a guarde to receiue vs, and to conduct vs to the caſtle of Haſter-caune, where was landed but the day before an Embaſſadour that the King of Perſia had ſent a moneth before, onely to make our paſſage through the Emperour of Ruſcia his countrey.

From which caſtle to Muſco towne we were, by

riuer and by land, tenne weekes paſſing. All which time ſir Anthony and his company, with the other embaſſadours and their attendants, were all at the charge of the Ruſcian Emperour, (for ſo is the cuſtome of that Country to all Trauellers of that nature, as long as they are paſſing through his dominions) who eates ſuch meate as is brought before them *gratis*, hauing withall a guarde ſet ouer them, ſo that they are little better then priſoners, as long as they are within the limites of his territories.

From Haſter-caune we paſt by bote along the mighty river of Volgo, vntill we came to a towne named Negſon, which was ſeauen weekes paſſage. In which time wee ſawe nothing woorthy of noting, but three or foure woodden Caſtles or Blocke-houſes to guarde that riuer, which riuer dooth bring maruellous great commodities to the Emperour and to the whole countrey.

Diuerſe Tartars, paſſing from place to place about that Riuer, liuing in little houſes made vpon wheeles, are carried to and fro, hauing aboundaunce of cattell, liue ſo in ſubiection to the Emperor, paying him tribute, &c.

One onely faire Cittie we ſaw in all that while, called Caſſane, wherein wee were: from whence wee paſſed to Negſon aforeſayd, where, by the way, fel out a iarre betweene ſir Anthony and the other Em-

baſſador, becauſe ſir Anthony preſumed to reprehend him for diuers miſdemeanors which hee committed, to the diſhonor of his king and countrey : inſomuch that, had we not had guarde in our company, one of vs had killed another. Leauing heere a while, I will turne agayne to the Frier, who was by this time growne into mortall hatred with hys fellow Frier, of whome before I ſpake, whoſe name was Alfonſo, a Frier of the order of Saint Francis. Which Frier had acquainted ſir Anthony, that Frier Nicolao had ſpent his life moſt lewdly in the Indiaes, the particularities whereof he at large related.

Moreouer, hee tolde hym, that by reaſon of his licentious life, the king of Spaine had ſent for hym, becauſe hee did much more hurte than good in thoſe parts, but neuer would come, vntill nowe that hee was going thitherward.

He alſo tolde ſir Anthony, that that preſent which hee deliuered the King of Perſia in his owne name, was ſent by a friend of the Kings from Ormous by another, who had withal a letter to the King. Which bearer (beeing of his acquaintance) hee inueigled and inticed by the gift of fifty Crownes and fayre wordes, to deliuer hym the preſent, together with the letter to carry to the King, who finally preuayled wyth hym. And when hee came to Perſia, hee ſuppreſſed

the letter, but delyuered the preſent in his owne name, as before is declared.

Vppon diſcouery of which villanies, ſir Anthony tooke hym priſoner, and carried him along wyth hym, as one depriued of former liberty.

And being come to Negſon, we ſtayed there neare hand a moneth. Towardes the end whereof, the Emperour ſent a great man of his Court thither, for to accompany and conduct vs to Muſco, who gaue the preheminence to the Perſian Embaſſador, in that he was Embaſſadour to the Emperour from the Perſian, and ſir Anthony but a paſſenger through his countrey, as hee eſteemed hym, and ſo did vſe at his pleaſure, to ſir Anthonies ſmall contentment, vntill we came to Muſco, where wee were entertayned in the beſt ſorte they could, with a crue of aqua-vitæ-bellyed fellowes, clad in coates of cloth of gold: which ſhew being ended for the firſt encounter, thoſe coates were put vp agayne into the Treaſury or Wardrobe, and wee ſhut vp in priſon for tenne dayes; yea, all acceſſe of others to vs, or we to them, was thereby vtterly barred. In which time wee ſent to entreate, that eyther our Engliſh merchants might be permitted to come to vs, or that wee might goe or ſend to them for neceſſaries, becauſe we were not fitted wyth clothes (as we thought) conuenient for the Emperors preſence.

Wherevpon the Lord Chauncellor ſent for the merchants, enquyring of them what ſir Anthony was, and whether they durſt giue hym any credite? To whome they replyed, that hee was nobly deſcended, and alied euen to the beſt men of England; yea, and that they woulde giue hym credite for as much as they were woorth.

Herevppon they had liberty to ſend vs such neceſſaries as wee ſent for, but no liberty to come to vs, much leſſe we to them.

The tenth day wee were ſent for to come before the Emperor after theyr order, which was, to lay downe in a note howe euery man ſhoulde bee marſhalled in comming (beeing all on horſebacke), wherein the Perſian Embaſſadour was appoynted by the Emperor to haue the firſt and chiefe place; the next, that Perſian that was ſent but to accompany ſir Anthony; and the laſt of the three ſhoulde be ſir Anthony hymſelfe.

Which when ſir Anthony perceyued, hee vtterly refuſed to goe in that order, becauſe that he, to whoſe truſt and charge the whole buſineſſe had beene committed, and by whome the ſame was ſolely procured, by which Perſia likewiſe ſhoulde be infinitely benefited (ſpecially he being a chriſtian, and they Pagans) ſhould be put hindermoſt in the march, that was the formoſt in the matter.

By the meanes of which refuſall hee purchaſed the Emperours diſpleaſure; and to manifeſt the ſame, firſt he tooke the frier from ſir Anthony, and gaue him his libertie to goe whither hee thought good. Next, hee daily ſent his great Dukes to examine ſir Anthony vpon diuers friuolous particularities, to prooue if they thereby might groape out ſome matter of aduantage againſt him.

Thus daily hee was extreamely vexed and moleſted by the Emperour; the Perſian Embaſſadour, withall, ſetting on the Frier vnder-hand to deuiſe all the villany he could againſt him: as to ſay, hee knew ſir Anthony to be but a man of meane parentage, and alſo that hee was come but as a Spie through the Countrey for purpoſes tending to his owne good, and not of Perſia and Chriſtendome, as hee pretended. Whereupon they tooke all the Kings Letters from him, and opened them to know the purport thereof.

Soone after, ſir Anthony and the Frier were brought before the Commiſſioners to be further examined; where ſir Anthony (beeing inflamed with choler by reaſon of his exceeding ill vſage, notwithſtanding the goodneſſe of the cauſe of his comming) demaunded, whether the Emperour did euer purpoſe to ſend any Embaſſadours to any other Countries? Proteſting that if euer hee mette with them in any

partes of the world beſides theyr owne, hee would indeuour to let them knowe hee was not halfe ſo well intreated in Ruſcia as the cauſe of his comming of right deſerued, and the Emperour, by the lawes diuine and ciuil, ought to haue perfourmed; and the rather, becauſe hee was a Chriſtian, ſuch as hee pretends himſelfe to be, and came (as became a chriſtian) for the generall good of al Chriſtendome, the Perſian beeing ſtirred vp therevnto by his onely meanes. Wherevpon the Frier in terms thwarted ſir Anthony, whoſe blood already boyled with the exceſſe of his chollers heate, which as then abounded, and beeing by that graceleſſe and vngratefull Frier further prouoked, hee, not able (though inſtantly he ſhould haue died for it) to ſuppreſſe his heate, gaue the fatte Frier ſuch a ſound box on the face (his double cauſe of choller redoubling his might, deſire of reuenge withall augmenting the ſame) that downe falles the Frier, as if hee had beene ſtrooke with a thunder-bolt. Which beeing doone (with that courage and high reſolution which well appeered in his lookes, wordes and deedes) they foorthwith gaue ouer examination, becauſe they had too far examined ſir Anthonies patience, which well they with feare (as I thinke) ſawe, and the Frier (almoſt paſt feare) did farre better feele. Wherevpon they went inſtantly to the Emperour, and informed him of all that had

happened, and howe ſir Anthony was reſolued. For which (as by the euent it appeered) hee was vſed the better; for from thence forward we had liberty to go to the Engliſhmen, of whom we were very honorably entertained, and royally feaſted. Howbeit we were conſtrained to remaine there ſixe moneths, expecting euery day (for all this) ſome miſchiefe to be doone vnto vs, or to be ſent into ſome parte of his country to be kept, where wee ſhould not haue heard from our friendes in haſte, which we feared woorſe then death. Yet, in the end, wee were eft-ſoones ſent for before the priuy councell, where ſir Anthony had his charge to be gone, which was no ſmall ioy to vs all.

But the day before wee left Muſcouia, it was my fortune to ſee the King and his Queene in cerimonious and triumphant manner paſſing out of the Citty, with a great Image and a huge Bell to offer to a certayne Friery, ſome thirty miles off, which was performed in this ſorte. Firſt, all the morning diuers troupes of horſe paſſed out of the Citty, to ſtand ready to receiue him at his comming out of the gate. About midday, the King ſetting forwards, his guard formoſt, all on horſebacke to the number of fiue hundred, all clad in ſtammel coats, riding in ranke, three and three, with bows and arrowes, and ſwords girt to them, as alſo hatchets under the one thigh.

After the guarde were ledde by twenty men twenty goodly horſes, with very rich and curious ſaddles, and ten more for his ſonne and heire apparant, beeing a childe of twelue yeeres of age. After which was ledde, in like ſorte, twenty beutifull white horſes for the Queenes chariots, hauing onely vppon them a fine ſheete, and on theyr heades a crimoſin veluet bridle. After them came a great number of Friers in theyr rich coapes, ſinging, carrying many pictures and lights. After them followed the greateſt parte of the merchants of the Citty. Next them was ledde the Kings horſe for that day, together with his ſonnes: the Kings ſaddle and furniture moſt richly beſette with ſtones of great price and beauty. Then followed the Patriarch, wyth all the Archbishoppes, Biſhoppes, and great Prelates, ſinging in their coapes, very rich and glorious, hauing huge Images borne before them, beeing very richly inlayed with pretious Jems of diuerſe colours, and lights about them. Then followed the King himſelfe, who had in his leſt hand his ſonne, aboue mentioned, and in his right hand his cappe. Next him came the Queene, ſupported on eyther ſide by two olde Ladies, her face euen thickly plaiſtered with painting, as were other Ladies (according to the cuſtome of the Countrey); hir body very groſſe, hir eyes hollowe and far into hir head, attended with

ſome three ſcore very fayre women (if painting (which they holde a matter religious) deceiued not the iudgement of mine eie). All whoſe apparel was very rich, beſet with pearle curiouſly wrought, hauing white hattes on theyr heads, with great round bands laden with pearle. We neuer ſaw hattes worne by any women in the Country, but by them onely. Next vnto them was drawne three huge chariots, the firſt with tenne fayre white horſes, two and two; the ſecond with eight, and the third with ſixe, in like order: which chariots were al very rich and gorgeous within and without. After which all the noble men paſſed in coaches. Then was caried, in a great cheſt, the forenamed Image, guarded by a great man and ſtate of the Country, with ſome fiue hundred vnder his command, for the guarde and conuoy of that Image. And laſt of all came that huge bell, beeing of twenty tunne weight, drawne by three thouſand and fiue hundred men (not being poſſible to be drawne by oxen or horſes) in manner following. They faſtned ſixe exceeding long hawſers, or mighty great gable ropes, in ſix lengths, to the frame whereon the bell was placed. In this ranke of ropes were placed thoſe three thouſand and ſixe hundred men with little cordes ouer their ſhoulders, faſtned to the great hawſers, drawing after the manner of our Weſterne barge-men heere in Englaund.

The poyſe of the Bell was ſo great, that paſſing along the ſtreetes of Muſco (being paued with great ſquare peeces of timber ſette cloſe one by another) the woodde of the frame of the carriage whereon the bell was drawne, ſet the timber of the ſtreets on fire, through both the woods chafing togither; ſo that ſome were faine to followe hard after to throwe on water as the timbers beganne to ſmoake. And thus was this bell and Image conueyed to the Friery, as hath afore beene ſayde.

The next day following we tooke our iourney (that is to ſay in mid Maie) towards Saint Nicolas, to take ſhipping, which was ſome ſixe weekes paſſage by land and riuer. During all which time we ſaw nothing, in a maner, but woods and water. But being come to the ſea ſide, being the place where wee were to take ſhip, we ſtayed there one moneth for prouiſion for our iourney.

In which time we were diuers times inuited aboorde Engliſh ſhippes, where we were roially banquetted at the Agents charges, and the merchants. To the ſolemnization of which banquets we had three hundred great ſhot. And as we ſtayed there, one Maiſter Megricke, a merchant, came from Muſco, and brought the Friers two letters with hym, reporting that the Lord Chauncellor, in ſatisfaction of the wrong and ill vſage he extended to ſir Anthony, ſent

after the Frier to the borders, who tooke both his letters, and all his ſubſtance, that he had deceitfully and lewdly gotten, in many yeares before, in the Indiaes, from him, leauing him not ſo much as his Friers weede: and whether hee cauſed his throate to be cut it was vncertayne, but not vnlike.

Thus, as this lewd wretch had (as peraduenture he thought) paſſed the pikes of Gods iudgements bent againſt him, and threatening his ruine for his ſeuerall villanies, and that (as to him perhappes it ſeemed) he was nowe euen entring the confines of his owne countrey, furniſhed with Letters in his commendation from the Perſian mighty Potentate to his liege lord the king of Spaine, whereby he thought to haue attained (notwithſtanding his former leud life in the Indies) great reputation and preferment, euen then was he ouertaken wyth a vengeance, and payed home with a miſchiefe, to the vtter loſſe of his Letters, wherein ſo much he ioyed, his ſubſtance that was all his liueloode, and (as it is moſt likely) of his life, the leudneſſe whereof brought vppon him theſe vnexpected (yet well deſerued) miſeries.

A good caueat for all thoſe that vnder God almighties coate will play all deuelliſh prankes, whereof there are but too many (in theſe laſt dayes, and therefore the worſt dayes) crept into his holy church

in all quarters of Chriſtendome, making the ſame ſacred houſe of praier (which ought with all prayer and holy indeuor to bee preſerued from all pollution and polluted perſons) a very denne of theeues, as it is in the Goſpel, that walke continually in ſheepes clothing, but inwardely they are rauening woolues: They are knowne by theyr workes.

From hence wee tooke ſhippe for Stoade, beeing ſixe weekes vppon the Sea ere wee coulde recouer it. In which time we were continually toſſed and tumbled with contrary Windes; and once had beene like to haue beene vtterly caſt away, ſo that wee were ouerwhelmed in deſpayre, as wee were at poynt to be in the Sea, but that (by Gods protection and direction) we (paſt all expectation) fell vppon the Flie. Where (hauing diuers Letters of ſir Anthonies to his friendes in England) I parted from him (he holding his courſe toward the Emperor of Germany): from thence I came to the Taſſell, then to Firme; ſo to the Hage: from the Hage to Vluſhing; and finally from thence to Douer, where I landed in the middeſt of the moneth of September, in the three and fortieth yeere of the Queenes Maieſties reigne, and in the yeere of our Lorde God, one thouſand ſixe hundred and one.

FINIS.

I. D. of Hereford in praise of

William Parry

Gentleman.

To creepe like Ants about this earthie Round,
And not to gather with the Ant, is vaine:
Some finde out Countries which were neuer found,
Yet ſcarcely get their labour for their paine:
Whereby I gather, there they gather not,
But rather ſcatter. Better loſt than found
Were all ſuch Countries. *Will*, ſuch is thy lot:
Thou haſt loſt ground to finde out other ground,
Yet thou haſt found much more than thou couldst loſe,
Thogh thou couldſt loſe more than the Seas confine;
For thou haſt found that none could finde, but thoſe
That ſeeke, as thou haſt done, for Wiſedomes eine,
And thats Experience; no where to be ſcene,
But eu'ry where where thou (good *Will*) haſt beene.

Tam Arte Quam Marte.

INTRODUCTION.

We have little to say in the way of introduction to the ensuing composition by an author—Edmond Becke—otherwise altogether unknown. We reprint it as a curious specimen of argumentative divinity in verse, directed against an opinion entertained by many at the time it was written and published. Ritson (*Bibliogr. Poet.*, p. 128) mentions the existence of such a tract; but it is clear that he had never seen it, or he would not have stated that it was printed by John Day, when in fact it was printed by William Seres and John Day conjointly. Those who have followed Ritson (see Lowndes' *Bibl. Man.*, edits. 1834 and 1857) have taken his word for it. The only date is on the title-page.

We are not aware that any other copy is extant, but that we have used; and its extreme rarity is proved by the omission of the slightest notice of it by Ames, Herbert, and Dibdin. We have, of course, nothing to say upon the question discussed by the author, but many will be amused by the ingenuity he displays in the treatment of it in rhyme. Becke seems to have fancied, that his purpose of producing an impression upon the multitude in favour of his own dogma was more likely to be attained by the attraction of verse, than by dull prose. For the event, see Stow's *Annales*, p. 1019, edit. 1605; and p. 604, edit. 1631, etc.

J. P. C.

A brefe Con-

futacion of this most de-

testable, and Anabaptistical opinion,

that Christ dyd not take hys flesh of the

blessed Vyrgyn Mary nor any corporal sub-

staunce of her body. For the main-

tenaunce whereof Jhone Bucher,
otherwise called Jhone of Kent,
most obstinately suffered,
and was burned in
Smythfyelde,
The ii. day
of May.

☞ *Anno domini*

M. D. L.

☞ Cum priuilegio ad Impri-

mendum solum.

☞ ✲ ☞

☞

A brefe Confutation.

SO ſubtile is ſathan, our Enemy Immortal,
When he is transformed into an angell of light,
He captiuates oure ſences, ſo fond and phantaſtical,
That we doubt not to deme the day to be nighte.
By ſuche lieng ſpirites ſeduced is the ſight:
And with pernicious opinions amaſed in a miſte,
Are all they that beleue not the incarnation of Chriſt.

Hiſtori. Eccleſi. lib. iiii. ca. xiiii.

In the primatiue churche, within fortie yeres
After Chriſtes aſencion, this darnell begonne
To ſpringe vp by Marcion, his complices and feers,
Whom Policarpus called the deuyls eldeſt ſonne.
The Anabaptiſtes hold herein an erronius opinion;
So did the wayward Virago, that wold not repent,
The deuils Eldeſt doughter, which lately was brent.

Beware of ſuch errours, and reuerentlye reade
Gods worde with humilitie, and modeſtie of mynd;
Geue faith to the ſame, and ſticke to thy Crede,
For the deuyll nowe beſtirs him, and doth but hys kind.
To hinder the Goſpell many meanes doth he finde:

He rages and raunges the wyld worlde ouer,
He makes many loſe with ſhorte, and ſome with ouer ;

This the scripture is wreſted, and all to be rackte
Of ſuch as with ſpirites of errour are ledde :
Thaſſiſtance of God, and his meke ſpirite is lacte
To teach them the true ſence, whan his word is redde :
It ſerues not to mayntayne fonde toyes in their heade,
iii. Rom. xix. And wher the proude ſpirite is halt, and voyde of goddes feare,
Non ibidem dominus : The Lorde is not there.

Gen. i. God promiſed to Eue, that the ſead of a womanne
Shulde treade downe the head of the ſubtill ſerpente.
This promiſe was fully accomplyſhed than
When Chriſt became man, and made the attonemente.
This ſeade was of his mother, and not from heauen ſente :
Matu. i. How can it be called the ſede of a woman truly,
Which taketh no subſtaunce, nor parte of her bodye ?

To Abraham and Jacob the ſame ſead was promyſed,
The boke of Geneſys is playne and manifeſt :
In thy ſede ſhall all the people of the worlde be bleſſed.

Not brought from aboue, but borne to performe the beheſt
Was Chriſt of his mother, and not from heauen ſent:
To this ſence and meanyng thy wittes thou enclyne,
And marke well what is meant by thys pronoune *thyne.*

How could it be their ſead, whiche take not their ſubſtaunce,
But came downe from heauen, and was not of their kind?
The ſcripture conteineth no ſuch repugnaunce:
Who ſhalbe able by the ſame to proue or to finde
To warrant Chriſtes humanyty, or beleue it in his mynd?
If ye make it vncertayne of whom he did take it,
It appereth by thys opinion the deuyll is awaked.

God promiſed to rayſe vp the ſame ſede to Dauyd,
Of the frute of his belly to ſit on his ſeat:
In the ſecond of Samuell and the ſeuenth ye may haue it.
God is full just, and did not forgette
To conquere the dyuel, and his deuiſe to diſeate,
To vanquiſh his iudgement, and putt awaye ſynne:
Chriſt was this ſede, borne of his mother the virgyn.

Eſaye, the prophete, confirmed the ſame:
A virgyn ſhall conceiue and brynge forth a chylde.
With this the Gospell of Mathewe doth frame:
The fruite did growe in the wombe vndefilde,
And the mother waxt greate, nature was begild.
This came not by fortune, or caſuall chaunce,
That Chriſte toke of his mother his corporall ſubſtance.

From the rote of Jeſſe procede ſhall a bud,
And a flower of this rote, for ſo the prophet ſaies.
This bud was Marye, of whoſe fleſhe and bloud
Came Chriſte the flowre: my fayth ſhalbe alwayes
The fruite of her wombe whyche neuer decayes,
And not as water which runnes to a Condit,
And paſſes thorowe a pipe, as the Diuell nowe hath found it.

To conceyue and beare a chylde, what other thinge is mente
Than the mother to her child to geue and participate,
As the tree to the fruit? for euen ſo dyd this parent,
Of her body with thys chylde communicate,
Nouriſhed him in her wombe where he was incorporate,

And not as rayne comes from heauen, as Martian ſpoke,
Whyche is as true as an oringe ſpringes of an oke.

Mathewe, diſcribing the lineall diſſente
In his genealogye, thus he writtes of Marye,
Of whome is borne Chriſt : learne what he meant
By this terme *of*, for he doth not ſaye by
Whom, or through whom : the holy ghoſt cannot lye.
Beleue than gods worde, though the deuel be neuer ſo loth,
And let thy wyl and thy wyt gaue place to the troth.

As touchyng the fleſh Chriſt was borne of Dauids ſede,
And whan the tyme was perfourmed, God than did ſend
His ſonne borne of a woman : let this be the Crede,
And forget not the Aue, with what wordes it doth ende :
Bleſſed is the fruyte of thy wombe : pray to god he may defende
The from this errour, and ſo from al other,
That thou may beleue Chriſte toke fleſhe of hys mother.

But if froward fondness haue ſo wedded the to thy wyl,
Both piuyſhe and peruerſe, that theſe will not perſwade,
The fourth of the Galathians I wyl write in my bille:
The place is pithy to tourne the from that trade.
But when the ful tyme was come, God ſent his ſonne made
Of a woman: the greke hath it *made*, written by Poulle,
And not *bourne:* beleue this ſcripture, and dampne not thy ſoule.

Tyme wil not ſerue to vtter the ſtore
Of ſundry textes, which ſcripture contaynes
Agaynſt this opinion, and moſt dyueliſh erroure,
Lately maintayned by a sort of idle braines,
And all to ſeme ſinguler; but marke well their gaynes:
They are ſo ſturdy and ſtoute, they wyll be take for no ſtarters,
Thei had rather goo to the Dyuel, like ſtinking marters.

Scripture disdaynes not to cal Chriſt the ſonne
Of Marye his mother, in Luke and in Mathewe,
But their hartes are ſo hardened thy will not be wonne,

They make a tuſh at a text, be it neuer ſo true.
They wyl beleue Paule no more than a turcke or a Jewe:
To aledge them ſcriptures it greately skylleth not:
Ther is none ſo blind as they that can ſe, and will not.

Thys doubte were diſcuſſed, if they vnderſtode,
And wold rede and beleue the ſecond to the Ebrues;
Forasmuch as the chyldren were pertakers of fleſh and bloude,
He alſo him ſelfe likewiſe did not refuſe,
But toke parte with them; wherby he ſubduſe
Through death the deuyll, our mortall aduerſary.
Where had Chriſte his fleſhe, but of his mother Mary?

Chriſt toke the ſede of Abraham, he toke it not of Aungelles,
So that he became like to his brethren in al thinges,
Synne only excepte: thus playnly Paule telles.
Where came he by thys fleſh which amongſt vs he brings?
Had he fethers as well as fleſh, and came downe with winges?
Chriſt came to be a mediatoure: it was requiſite that he
Shuld be partaker of the godhede, and of our humanitye.

Chriſte preached the worde, and ſowed forth good ſedes,
The Apoſtles trauayled, and toke greate paynes;
But Belſebub beſturred him, and vp came the wedes
Whiche ſhortly ſprong vp in fantaſticall braynes:
Suche Deuiliſhe deceyuers the Deuyll intertaynes.
Many entred in Johns tyme, whyche woulde not confeſſe
That oure Sauioure Jeſus Chriſte was come in the fleſhe.

It ſemed moſt mete to gods hyghe prouidence,
And alſo moſt neceſſarye for our redemcion,
That wher the fyrſt man in our nature cōmitted disobedience,
The ſecond Man Chriſte ſhoulde make ſatisfaccion,
Repayre and recompence in the ſame nature and parſon,
And paye the payne of ſynne: this was not omitted
In the fleſhe of man wherein it was committed.

Howe ſtandeth to the Corinthyans Paules diſputacion,
If Chriſt had not his nature common wyth vs?
In whom, now ryſen, Paule proueth an vniuerſal reſurreccion.
It were easy to reply agaynſt the ſame thus:

If it myghte be alledged (as it cannot) that Jeſus
Broughte downe from heauen an heauenly body
In to the wombe of the Vyrgyn Mary.

What maruell is it, if an heauenly ſubſtaunce
Be vtterly voyde and exempte from corrupcion?
It cannot well folowe, ther muſt be variaunce,
That our bodies, ſubiecte to putrefaccion,
Shoulde ryſe vp agayne wythout corrupcion:
That we doute not hereof, let vs beleue ſure,
That Chriſte toke parte wyth vs in our nature.

Eſay the Prophet ſayd he was made Emanuell;
The worde ſoundes and ſignifieth God is wyth vs.
Howe it ſhould be other wyſe, I cannot tell,
Pſalme. But I am aſſured that Dauyd, in the parſon of Jeſus,
Reade the xxii. Pſal. where he this doute doeth dyſcus:
Thou toke me from my mothers wombe to performe the beheſtes;
Thou waſt my hope when I hanged vpon my mothers breaſtes.

Let vs praye vnto god longe to mayntayne and defende
The ſtate of this realme and goddes true religion;
Let vs alſo geue thankes to god, whiche hathe ſende

Vs a kynge to al princes a preſident and patron,
A counſell moſt catholike for a chriſtian congregacion,
To ſurceaſſe al ſedicion, to punyſhe falſe teachers;
And to ſtabliſhe true doctrine god ſende vs good preachers.

☞ By me Edmon Becke.

Imprinted at London by John day dwellynge ouer Alderſgate, and William Seres dwellynge in Peter Colledge.

☞ ✻ ☜

INTRODUCTION.

This early drama was entered by the printer of it at Stationers' Hall on 22nd Oct. 1576, the year it bears upon the title-page. We believe that only a single copy of it is known, and about twenty years ago it was bought by the writer for the late Duke of Devonshire, who at once gave him leave to transcribe it, and to procure it to be reprinted. All his Grace's literary treasures were freely at the service of literary men; and he kept his matchless collection of Old Plays in London, on purpose that they might be easily accessible.

The proverb on which the name of the piece is founded has descended to our day; but formerly "tarrieth", as here, was sometimes used in the sense of *awaiteth*—"the Tide awaiteth no man"; but still Holinshed, in his Chronicle, referring to the embarkation of Queen Elizabeth (before she ascended to the throne) for the Tower, employs the verb with the preposition—"and the tide now ready, which tarrieth *for* nobody." Even in the production in our hands we meet with the following line (p. 30, l. 2),

> "For the tyde will not tarry *for* any man's will;"

so that the practice was by no means uniform.

Our reprint has been made with all due attention to accuracy; and we have not thought it right to vary from the old copy, even in its misprints, for there is hardly one of them that does not correct itself: thus on the very first page, and the fifth line, "with" ought obviously to be *which;* on p. 3, l. 9, "ade" ought to be *acte;* on p. 8, l. 1, "Hurting" ought to be *Hurtfull*, &c.; but on p. 16, l. 6, we have necessarily inserted [Greedines] between brackets to denote that it is not in the original. On p. 75, l. 15, the word "thrall" is made to rhyme with "know"; and we have not ventured to substitute *woe*, although it seems quite certain that it must have been what the author wrote. The Latin stage-directions are nearly all absurdly wrong, and the real or supposed quotation on p. 69 would be unintelligible, but for the paraphrase given of it in the next line but one. Our object, as usual, has been to make our reprint as nearly as possible, even in its defects, conform to the old copy; and on this account on p. 14, l. 17, we have not amended "thou" to *though*, where it is absolutely required by the sense of the passage. Such matters may commonly be safely left to the knowledge and sagacity of the reader, and needless notes are thus avoided.

"The Tide tarrieth no Man" is purely a Morality, with its allegorical and symbolical characters, and without any of the improvements, and approaches to real life which, in the middle of the reign of Elizabeth, were beginning to find their way to our Stage. We take it, that the drama is of considerably older date than the year inserted upon the title-page. Of the author nothing is known; but his name, properly spelt, may have been Walpole.

J. P. C.

THE
TYDE TARYETH NO MAN.

A moste pleasant and merry commo-dy, right pythie, and full of delight.

Compiled by GEORGE WAPULL.

Foure persons may easily play it.

1. The Prologue, Hurtfull help, the Tenaunt, Faythfull few, for one.
2. Paynted profyte, No good Neighbourhood, the Courtier, Wastefulnesse, Christianitye, Correction, for another.
3. Corage the Vice, Debtor, for another.
4. Fayned furtheraunce, Greedinesse, the Marchaunt, Wantonnesse the Woman, the Seriaunt, Authority and Dispayre, for another.

Imprinted at London, in Fleete-streate
beneath the Conduite, at the Signe
of *Saynt John Evaungelist,*
by Hugh Jackson.
1576.

The Prologue.

AS the worme, which in the timber is bred,
The ſelfe ſame timber doth conſume and eate;
And as the moth, which is commonly fed
In the cloth with her bred, and the ſame doth frete;
So many perſons are a damage great
To their own countrey which hath them relieved,
And by them their own countrey ofte times is greeved.

So many citties and townes are defamed
By reaſon that ſome inhabitauntes is ill;
So that for ones facte the whole towne is blamed,
Although the reſidue to good doe their will:
Yet the fact of this one the others good name doth
ſpill,
And thus a reproch to his own towne ingendreth,
And the good name of the whole towne he hindereth.

To what ende theſe wordes we haue ſpoken
In our matter ſhalbe more playnely expreſt,
Which the Tide tarieth no man to name hath token,
For that it is moſte agreeable and beſt:
Becauſe that no man from his pleaſure will reſt,

But ech man doth take the time of his gayne,
Although the ſame be to others great payne.

For ſo greedy is the perſon auaricious,
Whome Saint Auſten doth well liken to hell,
For that they both are ſo much inſacious,
That neyther of them know when they are well;
And Ambroſius doth verify and tell
How that covetous perſons do lack what they haue,
And therefore not ſatisfyed till they are in graue

But where ſuch people are, ſmall love there doth reſt,
But greedy deſire ſupplieth the place.
The ſymple ones commonly by ſuch are oppreſt,
For they nothing way any needy mans caſe;
But with greedy grype their gayne they imbrace:
No kind of degree that they will forbeare,
Neyther any time they will let ſlip or ſpare.

And although that here a Courtyer is named,
Yet thereby is not ment the Courtyer alone,
But all kindes of perſons who their ſuites haue framed,
Or to any ſuch greedy guttes haue made their mone;
Being driuen to their ſhiftes to haue ought by lone,
How greedineſſe at ſuch times doth get what he can,
And therefore ſtill cryeth, Tyde tarieth no man.

Which proverbe right well might be applyed
To a better ſenſe then it is vſed :
There is time to aſke grace, this may not be denyed,
Of thy ſinfull life ſo greatly abuſed.
Let not that time, then, be refuſed,
For that tyde moſt certayne will tarry no man :
Thus taking the proverbe we rightly do ſcan.

Thus, worſhipfull Audyence, our Authour deſyreth
That this his ade you will not depraue ;
But if any fault be, he humbly requireth
That due intelligence thereof he may haue ;
Committing himſelfe to your diſcretions graue.
And thus his Prologue he rudely doth end,
For at hand to approche the Players intend.

FINIS.

COURAGE, *the Vice, entreth.*

To the barge to
Come they that will go !
  Why, ſirs, I ſay whan ?
It is high tyde,
We may not abide :
  Tide tarieth no man.

If ye will not go,
Why then, tell me ſo,
  Or elſe come away ſtraight :
If you come not ſoone,
You ſhall haue no roome,
  For we haue almoſt our frayte.

There are Uſurers great,
Who their braynes doe beat
  In deviſing of guyles :
Falſe dealers alſo
A thouſand and mo,
  Which know ſtore of wyles.

Crafty cutpurſes,
Maydens mylchnurſes,
  Wives of the ſtampe,
Who loue mo than one ;
For lying alone,
  Is yll for the crampe.

Husbandes as good
As wigges made of wood,
  We haue there alſo :
With ſervauntes ſo ſure
As packthread moſt pure,
  Which men away thro.

There are ſuch a ſight,
I cannot reſite
  The halfe that we haue;
And I of this barge
Haue the greateſt charge,
  Their liues for to ſaue.

Corage contagious,
Or Courage contrarious,
  That is my name:
To which, that I will
My mind to fulfill,
  My maners I frame.

Corage contagious,
When I am outragious
  In working of yll;
And Corage contrary,
When that I do vary
  To compaſſe my will.

For as in the Bee
For certayne we ſee
  Sweete honey and ſting,
So I in my mind,
The better to blind,
  Two Corages bring.

And as with the ſowre,
Ech day and hower,
The Phiſition inventeth
To mingle as meete
Something that is ſweete,
Which his patient contenteth :

Even ſo ſome while
To collour my guile,
Do geue corage to good ;
For I, by that meane,
Will convey very cleane,
And not be underſtood.

Now, ſyr, to ſhowe
Whether we do goe,
Will doe very well :
We meane to prevayle,
And therefore we ſayle
To the Diuell of hell.

And though it be farre,
Yet welcome we are
When thether we come :
No chere there is
Whereof we ſhall miſſe,
But be ſure of ſome.

I, Corage, do call
Both great and ſmall
To the Barge of Sinne;
Wherein they do wallow
Tyll hell do them ſwallow:
That is all they do win.

When come ye away?
Thus ſtill I do ſay
As loude as I can:
Take time while time is,
Leaſt that you do miſſe;
Time tarieth no man.

With catching and ſnatching,
Waking and watching,
Running and ryding,
Let no time eſcape
That for you doth make,
For tyde hath no byding.

But ebbing and flowing,
Comming and going,
It neuer doth reſt:
Therefore, when you may
Make no delay,
For that is the beſt.

HURTING-HELPE, PAYNTED-PROFITE,
FAYNED-FURTHERAUNCE.

HELPE. By the maſſe, ſyrs! ſee where he is.
PROFYTE. I tould thee that heare we ſhould him not miſſe.
HELPE. Good mayſter Corage, moſt hartely good euen. [*Salute* CORAGE.
CORAGE. In fayth, my friendes, welcome all three, by ſaynt Steven.
Jeſus, good Lord! how doe ye fare?
Cover your heads; why are you bare?
And how, ſyrs, now, ſyrs, leade you your liues?
Which of all you three now the beſt thriues?
HELPE. Tuſh, man; none of us can do amiſſe,
For we do alwayes take time while time is;
And where euer we goe like counſayle we giue,
Telling all men that here they ſhall not still liue.
CORAGE. Therein, Hurtefull-hepe, thou doſte very well:
The Tyde tarieth no man thou muſt always tell.
HELPE. Indeede, Hurtefull-helpe that is my name,
But I would not that all men ſhould know the ſame,
For I am a broker, the truth is ſo:
Wherefore, if men in me hurtfullneſſe ſhould know,
There are few or none that with me would deale:
Therefore this word Hurtfull I neuer reueale.

My name I ſay playne Helpe to be,
Wherefore ech man for helpe doth come unto me:
Good mayſter Helpe, helpe to that or this,
And of good reward you ſhall not miſſe.

PROFITE. And as thou from Helpe hurtfull doſt throw,
So paynted from Profyte I muſt forgoe;
For if any man know me for profyte but paynted,
Men will but little with me be acquaynted.
My mayſter, who a good gentleman is,
Thinketh me as profitable as he can wiſh,
So that playne Profite he thinketh my name,
And before his face my deedes ſhew the ſame.

FURTHER. Farewell, my mayſters; for I may hence walke,
For I ſee you two will haue all the talke.

[*Fayne going out.*

CORAGE. What, Fayned Furtheraunce, are you ſo coy?
Will you neuer leaue the tricks of a boy?
Come agayne, I ſay, leaſt I do you fet;
And ſay what you will, here ſhall no man let.

FURTHER. Fet mee?

CORAGE. Yea, fet thee.

FURTHER. Marry, do what you dare.

CORAGE. That will I not ſpare.

[*Out quickly with his dagger.*

HELPE. Good ſyr, hold your hand, and beare with his rudeneſſe.

CORAGE. Nay, I cannot, nor will not, ſuffer his lewdeneſſe.

FURTHER. Tush! a figge for him: let him do what he can.

CORAGE. Alas! ſyr, who are you but a marchauntes man.

Good syr, what you are, we know right well,
Who is your mayſter, and where you doe dwell.
You profeſſe that your mayſter you doe greatly further,
And yet for his goodes you would him gladly murther.

FURTHER. If ſo I doe wiſh, it is long of thee,
For thou there unto haſte encouraged mee.

PROFYTE. What! huſht, I ſay: no more of theſe wordes;
For appeaching oft the appeacher diſturbes.
Be friendes agayne, as you were at the firſt:
Let ech man ſay the beſt, and leaue out the worſt.

FURTHER. I, for my part, doe there vnto aſſent.

CORAGE. Then giue me thy hand, if thou bee content. [*And ſhake hands.*
Now are we friendes as at firſt we were;
Therefore, ſtraight way thy mind let us here.

FURTHER. Truely, I meane to doe even as doe the reſt,

For in mine opinion that is the beſt :
And as Hurting-helpe hath Hurting forgone,
And Paynted-profyte is Profyte alone ;
So I, Fayned-furtheraunce, henceforth doe minde
To be Furtheraunce playne, leauing Fayned behinde.
Other men's furtheraunce to ſeeke I will ſay,
Yet will I ſeeke mine owne, as much as I may.
CORAGE. Elſe wert thou vnwiſe, yea, and a very foole :
Thou learnedſt none otherwiſe, I trow, in my ſchoole.
I am a ſchoolemayſter for you three moſt fytte,
Who indued you with courage inſtead of great wytte.
HELPE. To be our mayster wilt thou take in hand?
Why, we are as good as thou, thou ſhalt vnderſtand.
CORAGE. Alas, poor knaues! what could you three doe,
If you haue not courage belonging thereto ?
HELPE. And what can Courage doe without Helpe?
As much as a kitling, or a ſuckling whelpe.
CORAGE. And by Hurtfull-helpe what am I the better ?
Being holpe to a hurt, I am no great getter.
HELPE. It is folly with thee thus to contend :
We are as good as thou, and ſo I do ende.
CORAGE. Since that by wordes I can no mayſtry haue,
I would prooue what my manhood will doe, ſyr knaue.

PROFITE. Why, arte thou blind? mayeſt thou not ſee
That agayne thee one, we are here three?
CORAGE. And what can three doe agaynſt one,
I hauing courage, and they hauing none?
Therefore Courage will claw you, or you go hence.
Now, defend yourſelves: I will ſee your fence.
HELPE. What Courage, I ſay! thy hand now ſtay.
CORAGE. Will you then conſent to that which I ſay?
HELPE. There is no remedy, but we muſt conſent.
Sometimes it is good a fooles mind to content;
Therefore, I am content to be thine inferiour,
And I will from henceforth take thee for ſuperiour.
CORAGE. And ſo will the reſidue, I trow, alſo.
PROFYTE. If you ſay I, ſyr, we will not ſay no.
CORAGE. Well, ſyrs, then I will ſhew you my minde.
But fyrſt I will diſcribe you, ech one in his kinde.
Thou, Helpe, art a broker betweene man and man,
Whereby much deceyte thou vſest now and than.
Profyte is one, who by ſeruice in ſight
Doth cauſe his mayſter to thinke him moſt right.
A profytable ſeruaunt he thinketh him to be,
Becauſe he is profytable while he doth him ſee:
And Fayned Furtheraunce doth fayne him to further
His mayſter and others, whom fayne he would murther.
Thus in ſeeking welth you all doe agree,
And yet you profeſſe others friendes for to bee.

PROFITE. *Ne quiſque ſapit qui ſibil non ſapit.*
This saying I redde when as I went to ſchoole;
One not wiſe for himſelfe is but a very foole.
HELPE. By my troth, and of that opinion am I,
And in that opinion I meane for to dye.
FURTHER. Tuſh! why ſpend you tyme in ſpeaking of that?
While thereon you talke in vayne is your chat:
For who helpes not himſelfe before any other,
I coumpt him a foole, if he were my brother;
And as I count him, all people doe ſo.
Therefore, ceaſe this talke and hence let us go;
For ſome of us may chaunce to meete with a chiding,
Becauſe that ſo long from home we are biding.
PROFYTE. By S. Anne, I think therein you ſay well,
For, I know, thereof I am like to here tell.
CORAGE. Why man, a little while breaketh no ſquare.
HELPE. Tuſh! Helpe hath excuſe to collour that care.
FURTHER. Yea, but already we haue tarried ſo long.
HELPE. Why then, ye were beſt goe without a ſong.
FURTHER. Nay, I will tarry to ſing, though therefore I ſhould dye.
PROFITE. My helpe to ſinging I did neuer denye.
CORAGE. Why then, ſyrs, haue at it coragiouſly.

The Song.

Fyrſt Corage cauſeth mindes of men
to wiſh for good or ill,
And ſome by Corage, now and then,
at Tiborne make their will.
Helpe, Profite, and Furtheraunce do fayne,
Where Corrage doth catch in any mans brayne.

Then Helpe, in hope to haue his pray,
full ſecretly doth wayte,
And as the time doth ſerue alway
he throweth forth his bayte.
Helpe, Profite, &c.

Profite prolongeth not the time
to pleaſe his paynted mind:
He paſſeth not though mayſter pyne,
ſo he his pleaſure find.
Helpe, Profite, &c.

And Furtheraunce, thou laſt of all
he came into the rowte,
He wayeth not his mayſters thrall,
nor ſeekes to helpe him out.
Helpe, Profite, &c.

Finis.

PRO. FUR. Now, Corage, farewell, for we muſt be gone.

HELPE. Nay, ſyrs, you two ſhall not go alone,
For I doe meane to beare you company,
And ſo ſhall we be euen a whole trinity.
Therefore, Corage, adewe. [*They three goe out.*

CORAGE. Syr, here was a trinity in a witneſſe!
A man might have ſhapte three knaves by their likeneſſe:
A trinity much like the trinity of late,
Where good wife Gull brake her good mans pate:
In came her man, to make up the number,
Who had his noſe ſhode with the ſteale of a ſcumber;
But, in fyne, theſe three began to agree,
And knit themſelves up in one trinity,
And after they loued like brother and brother,
For very loue they did kill one another.
And then they were buried, I doe well remember,
In Stawtons ſtrawne hat, vij. mile from December;
Where they had not lyen the ſpace of a day
But fower of thoſe three were thence run away.
The Conſtable came with a backe on his bill,
And becauſe they were gone, he did them kill.
I, Corage, ſo cleft their cuſhions on ſunder,
To ſee how they bled it made me to wonder.
I myſelfe was ſmitten twise to the ground:
I was very ſore hurt, but I had not a wound.

I briſkeled my ſelfe, as though fight I would,
And tooke me to my legges as faſt as I could :
And ſo with much payne hither I did come,
But huſht, syrs! I ſay : no moe wordes but mum.

GREEDINES *enter.*

[GREEDINES.] Tuſhe! talke not of that; for in vayne you do prate,
For there are none but fooles that welthines doe hate.

CORAGE. What, Greedineſſe, I say, why, what is the matter?
Mayſter Welthineſſe, I would ſay, whereon do you clatter?

GREEDINES. What, old friend Corage! arte thou ſo nere hand?
Marry, I will ſhew thee how the matter doth ſtand.
As I walked along through the ſtreate,
By ſuch wayes as mine affayres did lie,
It was my chaunce with a preacher to meete,
Whoſe company to haue I did not deny;
And as we two together did walke,
Amongest other communication we had,
The preacher brake out with reprocheable talke,
Saying that we cittizens were all to bad.
Some of vs, he ſayeth, are greedy guttes all,
And evell members of the common welth :
He ſayeth, we care not whome we bring in thrall;
Neyther haue we regard unto our ſoules health.

His talke, I confeſſe, my conſcience did nip,
Wherefore no longer I would him abide,
But ſodenly I gaue him the ſlip,
And croſſed the way, to the other ſyde.
So alone I let mayſter preacher walke,
And here by chaunce I ſtombled in.

CORAGE. And arte thou ſo fooliſh for any ſuch talke
To ceaſe or ſtay thy welth for to win?

GREEDINES. Serra, he cried out of exceſſiue gayne;
Saying, when any of our wares haue neede,
Then do we hoyſt them up to their payne,
And commonly make them pay for their ſpeede.

CORAGE. I perceiue that fellow was hote of the ſpirite;
He would not haue you take time while time is:
If ye follow his councell, he will begger you quite.
But what anſwere diddeſt thou geue him to this?

GREEDINES. Why, thou knowest, my quality is ſuch,
That by contrary talke I uſe no man to blame;
For although often my dooinges they touch,
Yet my talke alwayes to the tyme I frame.
When he ſayd exceſſiue gayners were ill,
I ſayd for them it was a ſhame,
And in all thinges elſe I pleaſed his will;
And ſo I fayned my ſelfe without blame.

CORAGE. Thou doſte wiſely therein; I commend thee therefore,
For whatever thou thinke, yet ſay as they doe,
So ſhalte thou haue their favoures euermore,
And that way no blame thou ſhalt come vnto.
GREEDINES. Yea, but truely his wordes did my conscience prick;
Of me he did ſo vnhappely geſſe:
I promiſe thee he touched me vnto the quick,
For that in gayning I vſed exceſſe.
My conſcience doth tell me I haue done amiſſe,
And of long time I haue gone aſtray;
And a thouſand witneſſes the conſcience is,
As Saluſt in moſte playne wordes doth ſay.
CORAGE. Why, doltiſh patch! arte thou ſo unwise
To quayle for the ſaying of ſuch a knaue?
Thou knoweſt all the world will thee deſpyſe,
And a begging thou muſt goe, if that naught thou haue:
And how ſhalt thou haue ought,
If thy gayne be not great?
Conſider this well in thy minde,
Remember thy house, and thy wife, that peate,
Muſt ſtill be kept in their coſtly kinde.
Therefore, take the time while the time doth ſerue;
Tyde taryeth no man: this thou doſt know.
If thy goods decay, then mayſt thou ſterue;

So dooing thou ſeekeſt thine owne overthrow.

GREEDINES. Indeed, as thou ſayeſt, it doth me behooue,
Not ſo raſhly to lay my gayning aſide,
Leaſt to my ſelfe a foole I doe proue,
By ſhooting from my profyte ſo wyde.
I conſider my welth is now at good ſtay,
Which I would be loath ſhould be impared;
For once rich, and after in decay,
Is a miſerable thing, as Hyemes hath declared:
Therefore, I meane thy councell to take,
Leaſt of that miſery I know the ſmart;
Then is it to late any more to make,
Or from ſuch fooliſhneſſe to reuart.
Therefore, Corage, adew unto thee,
For it behooueth me hence to departe. *Exiunt.*

CORAGE. Adew, Welthineſſe, till agayne we ſee;
Adew, great Greedineſſe, with all my hart.
Hath not Corage contagious now ſhewd his kinde,
By encouraging Greedineſſe vnto euill,
Which late was drawing to a better minde,
And now agayne doth follow the Deuill?

Enter HELPE, *and* NO-GOOD-NEIGHBOURHOOD.

HELPE. Loe thee! Neighbourhood, where Corage doth ſtand.

CORAGE. What, No-good-Neighbourhood! geue me thy hand.

NEIGHBOR. Thoſe two firſt ſyllables might be put out,
And then thou hitteſt my name without doubt.
CORAGE. Why is not No-good-Neighbourhood thy name?
NEIGHBOR. Put away No-good, and ſee how it will frame:
For if thou doe put away No-good,
There reſteth no more but Neighbourhood.
CORAGE. Then is it Neighbourhood, neither good nor bad?
Nay, though we leaue the fyrſt, it is good the next we had;
For leauing out No, put Good to the reſt,
Then is it good neighbourhood; thus I think is beſt.
NEIGHBOR. Nay; I will haue them both two left out,
Becauſe of my name men ſhould ſtand in doubt:
For if No-good-Neighbourhood I be named,
Then of all men I ſhall be blamed;
And if that Good to Neighbourhood I haue,
Men will ſay I doe it prayſe to craue.
So I will leaue out both No and Good,
And will be indifferent, ſole Neighbourhood.
CORAGE. Then Neighbourhood be it, if ſo it ſhall be.
And, Neighbourhood, what is thine errand to me?

NEIGHBOR. Syr, my comming is for occaſions two :
The fyrſt is for your councell, what were beſt to doe,
In a matter which I haue lately begon,
If I ſhall proceede, or elſe leaue it vndone.
The ſecond is, if I ſhall proceede,
That you will ſtand my friend, if I neede.
CORAGE. Aſſure thyſelf thereof without doubt :
Therefore, ſhew me the matter thou goeſt about.
NEIGHBOR. I thanke you, ſyr, euen with all my harte,
And I truſt alſo that Helpe will doe his parte.
HELPE. Doubt not but that I to thee will be cleauing :
Therefore, proceede, and ſhew him thy meaning.
NEIGHBOR. Then, ſyr, this is the matter, if it ſhall pleaſe you to giue eare.
I haue a neighbour, who dwelleth to me ſomewhat neare,
Who hath a Tenement, commodyous and feate,
To which Tenement I beare a loue very greate.
This man, my neighbour, as far as I can learne,
Hath in his Tenement but a ſhort terme,
Fower or fyue years, or there about,
Which tearme, you know, will ſoon be worne out.
Now, ſyr, might I in reuerſion a leaſe thereof haue,
I would giue the Landlord euen what he would craue.

CORAGE. And who is the Landlord thereof, can you tell?

NEJGHBOR. Mayſter Greedineſſe, a man whome you know right well.

He is one which neuer did mony hate.

CORAGE. Why then, ſpeake in time, leaſt thou be to late.

The Tyde taryeth no man, the proverbe hath ſayde;
Therefore, ſee no time herein be delayde.
Mayſter Helpe here ſhalbe to thee a ſtay,
For with mayſter Greedineſſe he beareth great ſway.

HELPE. I will doe for him what lyeth in me.

NEIGHBOR. And then to your paynes I will gladly ſee.

CORAGE. Doubt not, then, but thou ſhalt haue thy mind.

NEIGHBOR. As you ſay I wiſh that I may find;
But I doubt that of my purpoſe I ſhall miſſe
By reaſon of one thing, and that is this.
My foreſaid neighbour, which now holdeth the ſame,
Hath bene there a long dweller, of good name and fame,
And well he is beloued, both of young and old:
Wherefore not only the neighbours with him will holde,
But alſo the landlord, I am in great doubt,
Wilbe therefore vnwilling to put him out,

And I but a ſtraunger among them, God wote.
HELPE. Marry, ſyr, it is much the better for that;
For if thou wert more ſtraunge, and borne out of the land,
Thou ſhouldeſt ſooner haue it, I dare take in hand:
For among vs now ſuch is our country zeale,
That we loue beſt with ſtraungers to deale.
To ſell a leaſe deare, whoſoeuer that will,
At the French or Dutch Church let him ſet up his bill,
And he ſhall haue chapmen, I warrant you, good ſtore:
Looke, what an Engliſhman bids, they will giue as much more.
We brokers of ſtraungers well know the gayne:
By them we haue good rewardes for our payne.
Therefore, though thou be ſtraunge, the matter is not great,
For thy money is Engliſh, which muſt worke the feate.
NEIGHBOR. Indeede, my money as a neighbour will agree
With any man, whereſouer it be;
And I myſelf would be a neighbour to,
And therefore the rather I doe that I doe;
For if it were not to be a neighbour by them,
I wiſſe, I would not take a houſe ſo nye them.

HELPE. I dare ſay ech man would be glad at his harte
To haue all his neighbours ſuch as thou arte.
What matter is it, if thou thy ſelfe be ſped,
Though thou take thy neighbours houſe ouer his head?

CORAGE, Tuſh! that is no harme, but rather it is good,
For he doth it only for pure neighbourhood.
See, yonder commeth one; if thou canſt make him thy friend,
Then mayeſt thou ſhortly bring thy purpoſe to end.

FURTHERAUNCE *entreth.*

FURTHER. Now, mayſter Corage, how doe you fare?

CORAGE. Even glad to ſee you ſo merry [as you] are.
Furtheraunce, you muſt pleaſure a friend of myne.

FURTHER. Thereto I am ready, at ech tide and tyme,
To doe for him what in me doth lye:
Therefore, let me know your mind by and by.

CORAGE. Serra, of thy mayſter a leaſe he would haue,
And therein thy friendſhip it is he doth craue.

NEIGHBOR. Syr, if that herein my friend you will ſtand,
I will giue you, therefore, euen what you will demaund.

FURTHER. Then, Neighbourhood, thou ſhalt ſhortly ſee
That I can doe ſomewhat betweene my mayſter and thee.
Thou couldeſt neuer ſpeake better to ſpeede;
For of money now he ſtandeth in neede
To pay for a purchaſe of certayne land,
Which needes he muſt diſcharge out of hand.
Therefore, this time for thee well doth fall,
If that thou haue money to tempt him withall.

NEIGHBOR. Tuſh, man! for money I will not ſpare.

FURTHER. Then thou needeſt no whit for to care;
And if thou take payne now to walke home,
There ſhalt thou find him ſitting alone.

CORAGE. Cocks paſſion, man! hye thee away:
Thou knoweſt the tyde for no man will ſtay.

NEIGHBOR. Why, ſyr, but will you not walke with vs thither?

FURTHER. No; doe Helpe and you goe before vs together,
And, I warrant you, I will not long be behind you,
For though I be abſent, yet I will mind you.

NEIGHBOR. Then, ſyr, adew till we meete agayne.
Doubt not but I will conſider your payne.
Come, Helpe, ſhall we goe?

HELPE. It is time, I trow. *Exiunt.*

FURTHER. Ah! ſyr, this geare doth trimly fall out.

I know this leaſe which he goeth about;
Wherefore I will worke ſo on both the ſydes,
That of both parties I ſhall obtayne brybes.
I will ſhew the old tenaunt how one goeth about
To take his houſe, and to thruſt him out.
Wherefore he will largely greaſe me in the hand,
Becauſe his friend therein I ſhall ſtand:
The other, here, did promyſe me playne
That he would reward me for my payne.
Therefore, Corage, farewell unto thee,
For how this geare will frame I will ſee. [*Exit.*]

CORAGE. Farewell, Furtheraunce, my gentle friend.
A man may ſeeke Hell and ſuch two not find;
I meane a friend ſo worthy of truſt,
And a neighbour that is ſo honeſt and juſt.
Of honeſty, I trow, he is meetely well ſped,
That will take his neighbours houſe ouer his head.
I thinke there is no man within this place
But he would gladly ſuch neighbours imbrace.
Where two ſuch neighboures dye, out of one towne,
The Deuill ſhall be ſure to haue one black gowne,
As well he is worthy, if I might be judge,
For in their affayres he dayly doth trudge.
Good councell he giues them, both morning and euening,
What meanes they ſhall worke to their neighbors greeuing.

He teacheth them how to pill and to poule,
In hope after death to haue body and ſoule.
Tuſh! what meane I thus of ſoule for to ſpeake?
In vayne with ſuch talke my braynes I do breake;
For ſoul there is none, when the body is dead;
In ſuch kinde of doctryne my ſchollers I leade.
Therefore, ſay I, take time while time is,
For after this life there is nothing but bliſſe:
There is no ſoule any payne to abide;
The Teachers contrary from truth are far wide.

WILLING-TO-WIN-WORSHIP, *enter, Courtier-like.*

COURTYER. Oh! ſo my hart is filled with doubt
Which way I may worke my worſhip to win:
Shall I leaue of Courtyers ſo jolly a rout,
And eke of Ladies a company ſo trim?
And ſhall I home to my cottage rude,
There to liue like a countrey clowne?
Truely, I know not which way to conclude,
To get myſelf worſhip and renowne.
To win worſhip I would be right glad,
Therefore Willing-to-win-worſhip is my name.
In the countrey there is none ſuch to be had,
And the Court doth aſke great coſt for the ſame:
So, what I ſhall doe, I know not yet.
I conſider it is toward a good time,
Wherein tryumphing is vſed, as is moſte fit,

And where Courtyers muſt ſhew themſelues braue
and fine.
But this I conclude, as forced I am,
The Court for to leaue, and homeward to packe;
For where is the money? here is the man,
If man he may be, that money doth lacke.
CORAGE. Syr, are you ſo fooliſh, the Court for to
leaue,
When the time is that worſhip you ſhould win?
For in times of tryumphing, we alwayes perceaue,
The Courtyers worſhip doth fyrſt begin.
Therefore do you from ſuch fooliſhneſſe ſtay,
And Fortune may chance giue you as you wiſh.
COURTYER. But the wheeles of Fortune, as So-
crates doth ſay,
Are like the ſnares wherewith men take fiſh.
And in another place Plautus doth ſhew
A ſaying in Latin, and that is this:
Feſto die ſi quid prodigeris,
Profecto egere liceat niſi pepereris:
If on the Holiday waſting thou doe vſe,
On the worke day thou mayſt beg, vnleſſe well
thou get.
So in tryumphing like effect inſues,
That next after waſte indigence is ſet.
CORAGE. Then Perianders wordes you accoumpt
leaſt,

Who vnto honour an incorager is :
Honor (ſayeth he) *immortalis eſt.*
Now, ſyr, I pray you, how like you this ?
COURTYER. Thoſe wordes to be true, I muſt needes confeſſe,
For honour, in deede, is an immortall fame ;
And now is the time the fame to poſſeſſe,
But I haue not wherewith to atchiue the fame ;
For money is he that the man muſt decke,
And though I haue attire both coſtly and gay,
Yet vnleſſe it be new, I ſhall haue but a geck :
Therefore, much better for me be away.
CORAGE. Tuſh, man ! for money be thou not ſad :
You Courtyers, I know, haue jewels good ſtore,
And money for jewels will alwayes be had,
Therefore, for that matter care thou no more.
COURTYER. Yea, but how it is had I partely doe know,
And what exceſſiue intereſt is payde :
Therefore, you may ſay, the more is my woe.
Would God that I had it neuer aſſayde !
CORAGE. Well, whateuer it coſt, it muſt needes be had ;
Therefore, withſtand not thy fortunate chaunce,
For I will count thee foole, worſe then mad,
If thou wilt not ſpend money thyſelfe to aduaunce.
Now is the time of hap, good or ill ;

Venture it therefore while it is hote,
For the tyde will not tarry for any mans will :
Neuer ſhalt thou ſpeede, if now thou ſpeede not.
COURTYER. Truely, this talke doth encorage me ſo much,
That to ſee the Court agayne I doe pretend.
But, I pray thee, doeſt thou know any ſuch
As vſe vpon gages money to lend ?
CORAGE. Why, man, for that matter, you neede not to doubt :
Of ſuch men there are ynow euery where.
But ſee, how luckely it doth fall out !
See yonder two friendes of mine doe appeare.
There is a broker betweene man and man,
When as any bargaynes they haue in hand ;
The other a marchauntes man now and than.
In borrowing money thy friendes they may ſtand.

HELPE *and* FURTHERAUNCE *enter.*

HELPE. So are we, in deede ; and what of that ?
Who is it that with vs would any thing haue ?
COURTYER. Euen I, a gentleman whome money doe lack,
And therein your friendſhip would gladly craue.
HELPE. Therein we can helpe you, if your pleaſure it be,
And will do, or elſe we were greatly to blame ;

Prouided alwayes that to our paynes you doe ſee,
And alſo put in a good pawne for the ſame.
COURTYER. A pawne ſufficient I will therefore lay,
And alſo your paynes I will recompence well;
But I muſt needes haue it out of the way,
Although my landes therefore I do ſell.
HELPE. You ſhall haue it, ſyr, ſo ſoone as you will;
And therein you ſhalbe friendly vſed:
For in friendly vſing this fellow hath ſkill;
[*Pointing to* FURTHERAUNCE.
Therefore, his counſel muſt not be refuſed.
He is ſeruaunt vnto a marchant man,
Who is partly ruled after his minde.
COURTYER. In deede, as you ſay, helpe me he can:
I doubt not but his friendſhip I ſhall fynd.
Doubt you not, ſyr, but in pleaſuring me,
I will recompence your paynes with the moſte.
FURTHER. What I can do for you ſoone you ſhall ſee:
It is but folly thereof for to boast.
COURTYER. Well then, it is time that hence we were packing,
For fayne an end thereof I would know.
HELPE. Why, ſyr, no dilligence in vs ſhalbe lacking,
For we are ready, if that you be ſo.
COURTYER. Why then, that we go I thinke it were beſt.

Thinke you your mayſter is now at home ?

FURTHER. Ye, I know well at home he doth reſt ;
And I geſſe that now he is ſitting alone :
Therefore, no longer here let us ſtay.

COURTYER. Then, ſir, adew, for I will lead the way.

[*Speaking to* CORAGE, *and goeth out with* FURTHERANCE *and* HELPE.

CORAGE. Now may you ſee how Corage can worke,
And how he can encorage both to good and bad.
The Marchaunt is incouraged in greedineſſe to lurke,
And the Courtyer to win worſhip by Corage is glad.
The one is good, no man will denay ;
I meane corage to win worſhip and fame :
So that the other is ill all men will ſay,
That is corage to greedineſſe, which getteth ill name.
Thus may you ſee Corage contagious,
And eke contrarious, both in me do reſt ;
For I of kind am alwayes various,
And chaunge as to my mind ſeemeth beſt.
Betwene man and wife ſometimes I doe ſhowe
Both my kindneſſe, when my pleaſure it is ;
The good wife giueth her husband a blow,
And he for reward doth giue her a kiſſe.
The good wife by Corage is hardy and ſtout,
The good man contrary is pacient and meeke,
And ſuffereth himſelf to be called loute,

Yea, and worſe miſuſed thriſe in a weeke.
How ſay you, good wiues, is it not ſo?
I warrant you, not one that can ſay nay;
Whereby all men here may right well know,
That all this is true which I do ſay.
But yet Corage tells you not all that he knowes,
For then he muſt tell of ech wife the name,
Which is no greate matter: the beſt are but ſhrewes;
But I will not ſay ſo, for feare I haue blame.

GREEDINESSE *enter.*

GREEDINES. Now, Corage, I say, what newes in thy coſte?
What good tidinges abroade doeſt thou heare?

CORAGE, Why, what doeſt thou heare? hye thee home in poſte,
For I ſent home a gentleman to ſeeke for thee there.

GREEDINES. And what is the matter that with me he would haue?

CORAGE. He muſt borrow ſome money his worſhip to ſaue.

GREEDINES. Tuſh! then to tarry he will be glad,
If that he come any money to borrow.

CORAGE. Yea, but take the time while it is to be had,
And defer not thy profite untill to-morrow.
This gentleman is a courtyer braue,
And now in neede of money doth ſtand;

Therefore, thine owne aſking of him thou mayeſt haue,
So that thou wilt pleaſure him out of hand.

GREEDINES. And is [he] a courtyer and ſtandeth in neede?
This to my purpoſe doth rightly fall,
For the needy courtyers my cofers do feede,
And, I warrant thee, that pinch him I ſhall.
For ſince I know his neede to be ſuch,
That money he muſt needes occupy,
I know I cannot aſke him to much,
If I his mind will ſatisfy.
Therefore, now, Corage, to thee adew.

[FAYNE *a going out.*

CORAGE. Nay, ſofte, ſyr: yet one word with you.
You told me not yet how you did agree
With No-good-neighbourhood, that good man growte.

GREEDINES. Mary, ſyr, he hath gone thorow with mee,
And the old tenaunt he will thruſt out.
But I with that matter haue nought to doe;
Let them two now for that agree:
I know I ſhould neuer haue come vnto
So much, as therefore he hath payed to mee.
Therefore I might be counted mad,
If I to his proffer would not haue tended.
This profitable leſſon of thee I had;
The tyde taryeth man was not vnremembred.

PROFITE *entreth.*

PROFITE. God ſpeede, ſyr. I pray you ſhew me, if you can,
Did you not mayſter Welthineſſe here about ſee ?

CORAGE. Cockes paſſion ! this is the gentlemans man, [*Speaking to* GREEDINES.
Which at home doth tarry for thee.—
Syr, Welthineſſe is not hence far away.
[*Turning to* PROFITE.

GREEDINES. I am hee, ſyr : what would you of me require ?

PROFITE. My maiſter at home for your worſhip doth ſtay,
And to ſpeake with you he doth greatly deſyre,
If it be your pleaſure home to repayre ;
Or, if ye will, he ſhall hether come.
Your mayſterships pleaſure therefore declare,
And I know incontinent it ſhalbe done.

GREEDINES. Nay, I meane homeward to hye,
For that I ſuppoſe to be the beſt ;
And by all the meanes that in me doth lye
I will fulfill your mayſters requeſt.

PROFITE. I truſt, alſo, you will conſider my payne.
Thereby, I truſt, you ſhall not looſe,
For perchaunce I may preferre your gayne
By meane which with my mayſter I doe vſe.

GREEDINES. As I fynd thee ready in furthering of me,

So doubt thou not but thou ſhalt fynd
Me euen as ready in pleaſuring of thee.
A word is ynough; thou knoweſt my minde:
Therefore, hence let vs now take the way.

PROFITE. My mayſter thinketh vs long, I dare ſay.
[*Exiunt.*

CORAGE. I warrant you, I will not be long behind.
I know no cauſe why here I ſhould ſtay:
A company of my ſchollers I know where to fynd;
Therefore, toward them I will take the way. [*Exiunt.*

The TENAUNT *tormented entreth.*

TENAUNT. Whether ſhall I goe, or which way ſhall I take
To fynd a Chriſtian conſtant and juſt?
Ech man himſelfe a Chriſtian would make,
Yet few or none that a man may truſt;
But for the moſt parte fayned, inclined to luſt,
As to inſaciable couetouſeneſſe moſte abhominable,
Or ſome other vice moſt vile and deteſtable.
It is well knowen what rigour doth raigne
In that cruell Tyger, my landlord, Greedineſſe,
Who in my houſe would not let me remayne,
But hath thruſt me out with ſpitefull ſpeedineſſe,
Hauing no reſpect to my naked needineſſe,
But altogether regarding his gayne,
Hath bereaued my liuing from me to my payne.
What Neighbourhood is may alſo be ſeene.

My neighbour ſuppoſed is my deadly foe.
What cruell chaunce like to mine hath beene?
Both my houſe and liuing I muſt now forgoe.
What neighbour is he that hath ſerved me ſo?
Thus crewelly to take my houſe ouer my head,
Wherein theſe forty yeres I haue bene harbored and fed,
And now, being aged, muſt thus be thruſt out,
With mine impotent wife, charge and famely!
Now, how I ſhall liue I ſtand in great dout,
Leading and ending my life in miſery.
But better doe ſo, then as they liue, by theeuery,
Catching and ſnatching all that euer they can,
Becauſe that (they ſay) Tyde taryeth no man.
But God graunt that they, in following that tyde,
Looſe not the tyde of Gods mercy and grace:
I doubt that from them away it will ſlyde,
If they ſtill purſue the contrary race,
As dayly they doe, Gods laws to deface,
To their own ſoules hurte, and to their neighbours damage,
Still following the inſtructions of curſed Corage.
I ſee whome I ſeeke is not here to be found,
I meane Chriſtianity, conſtant and juſt.
I doubt that in bondage he lyeth faſt bound,
Or elſe he is dead, and lyeth buried in duſt.
But if he be liuing to fynd him I truſt.

Therefore till I fynd him, I will no where ſtay,
Neyther in ſeeking of him will I make delay.

Enter CORAGE.

CORAGE. Ah, ſyrra! I cannot chooſe but rejoyce,
When I remember my little pretty boyes,
My ſchollers, I meane, who all with one voyce
Crye, we love Corage without other choyce.
The yong ymphes I incorage, and leade
In ryotous footeſteps ſo trimly to treade,
That guilty and vnguilty often they pleade,
And, being found guilty, hang all ſaue the head.
The virgins which are but tender of age,
Rather than their trim attyre ſhould ſwage,
Their tayles for new they will lay to gage
To euery ſlaue, peaſaunt and page.
The graund ſignyoures, which in yeares are rype,
With couetous clawes, like the greedy grype,
Their pore brethren from their liuinges do wype,
And euermore daunce after Corages pype.
Corage neuer in quiet doth lye,
But the tyde taryeth no man ſtill he doth crye:
Therefore, worke thy will by and by,
That rich thou mayeſt be when euer thou dy.

The mayd WILLFULL WANTON *enter.*

WANTON. Of all misfortunes mine is the worſt.
Truely, I think I was accurſt
When I was an infant, not fully nurſt.

Alas! for griefe my harte it will burſt.
I dayly ſee women, as yong as I,
Which in whyte caps our dore doe go by:
I am as able as they with a man to lye,
Yet my mother doth ſtill my wedding denye.
She ſayeth for wedding that I am vnfit:
Maydes of fowerteene yeares, ſhe ſayeth, hath not wit,
And ſo euery day ſhe ſayeth I ſhall tarry yet,
That would God I were put quick in the pit!
God wot, we maydes abide much miſery,
And alwayes kept in from hauing liberty.
Of euill tongues we walke in jeoberty,
Moſt people are now ſo full of jelouſy.
If a yong man a mayde doe but kiſſe,
Now (ſay the people) you may ſee what ſhe is:
Where, if I were a wyfe, nothing I ſhould miſſe,
But liue like a lady in all joyfull bliſſe.
I right well doe know the peoples ſpight:
Becauſe that to be pleaſaunt I haue delight,
Therefore paſt grace, they ſay, I am quight,
And a Wilfull Wanton my name they do wright.
Yet, I truſt in God once to ſee the day
That to recompence their ſpight I may:
For if euer I be marryed and beare any ſway,
Then I know what I haue to ſay.
Therefore, good God, make me ſhortly a wyfe,
Or elſe ſhortly take away my life.

CORAGE. Alas! prety Parnell, you may ſoone end
this ſtryfe.
Yong men fit for husbandes in this towne are ryfe;
And your mothers ill will you may ſoone prevent,
If you will follow my councell and intent.
WANTON. Oh! but if my mother would thereto
conſent,
To be marryed this night I could be content.
CORAGE. But conſent ſhe or not, yet is it for thee
Unto thine owne preferment to ſee.
Doeſt thou with any yong man ſo agree
That he would conſent thy husband to bee?
WANTON. Dyuers there are who gladly would
haue mee,
And being their wyfe would trimly bebraue me.
From all wrong they would defend and ſaue me.
Tuſh! ynowe there are which to wife do craue me.
CORAGE. Then deferre no time, if that thou be wiſe,
For now to preferment thou art like to ariſe:
The tyde taryeth no man, elſe the prouerbe lyes.
In delaying comes harme, thou ſeeſt with thine eyes;
But by mariage all this greefe ſhall be eaſed,
And thy joys ſhall manifold wayes be increaſed.
WANTON. But, alas! my mother will ſo be diſ-
pleaſed,
That, I know, her wrath will neuer be appeaſed.
CORAGE. And wilt thou for diſpleaſing of her

Thine owne preferment and fortune defer?
Now art thou youthfull thy ſelfe to prefere,
And thy youthfull bewty mens heartes may ſtere;
But youthfull bewty will not alwayes laſt:
The tyde taryeth no man, but ſoone it is paſt.
Therefore to wedding ſee thou make haſte,
For now much time thou doeſt looſe in waſte.

WANTON. Oh, what comfortable wordes are theſe!
Truely your talke doth me greatly pleaſe.
I will not ſtinte but ſeeke out alwayes,
Untill that I haue found ſome eaſe.
I care not what my mother doe ſay:
This matter I will no longer delay,
But a husband I will haue out of the way,
And then may I boldly dally and play.
No man dare me then once to controule,
Leaſt my husband chaunce for to ſcoule.
If any man vſe to intreate me foule,
My husband ſhall lay him ouer the noule.
It doth me good to thinke of the bliſſe
Which betweene new marryed couples is:
To ſee their dallyaunce ſome tyme, ywiſſe,
It ſetteth my teeth an edge, by giſſe.
Truely, I would gladly giue my beſt frock,
And all thinges elſe unto my ſmock,
To be marryed in the morning by vi of the clock.
I beſhrew my heart, if that I doe mock.

Syr, you will not beleeue how I long
To be one of the wedded throng :
My thinkes it lyeth in no tongue
To ſhew the joyes that is them among.
CORAGE. It paſſeth joy which they imbrace.
They take their pleaſure in every place :
Like Aungels, they doe run their race
In paſſing bliſſe, and great ſolace.
WANTON. Well, ſyr, I will no longer tarry,
But ſome man out of hand will marry ;
Although from my mothers minde I varry,
Yet your wordes in minde I carry.
Therefore, good ſyr, to you adew,
Untill agayne I meete with you.
If I ſpeede well, a good coate new
To your parte may chaunce inſue. *Exiunt.*
CORAGE. Alas ! Wilfull Wanton, my pretty peate,
My wordes haue ſet her in ſuch a heate ;
Now toward wedding her loue is ſo greate
That ſcarce ſhe can neither drinke nor eate.
Now I, Corage, in her doe begin,
So that for her mother ſhe cares not a pin :
Now all her mind is a husband to win ;
To be vnwedded ſhe thinketh it ſin.
How ſay you, my virgines euery one,
Is it not a ſinne to lye alone,
When xij yeares of age is gone ?
I dare ſay you thinke ſo euery one.

HELPE *entereth.*

HELPE. Nay, now let him ſhifte for himſelfe if he will,
Since I am payed the thing I did ſeeke.
Alas! good gentleman, he is ſerued but ill:
In fayth he is in now by the weeke.
He hath nought but that for which he hath prayed:
The lone of his money he hath dearly bought.
I warrant you, it might he boldly ſayd,
His cardes being tolde he hath wonne right nought.

CORAGE. And how ſo, Helpe? is he ſo pincht I ſay?
By my troth, that is a ſport for to heare.

HELPE. Serra, he ſtandes bound forty poundes to pay,
But little more then thirty away he did beare:
For what with the marchauntes duety for lone,
Item for writing vnto the ſcrybe,
The third part into my pouch is gone;
And the marchauntes man hath not loſt his brybe.
So that amongeſt vs fower, almoſte ten poundes
Is clearely diſperſed and ſpent.
The Gentleman ſweareth, harte, blood, and woundes,
Repenting that after thy councell he went.

CORAGE. Yea, but ſyrs, my parte is the leaſt,
Who am the captayne of all the route.

HELPE. Tuſh, man! for that matter ſet thy heart at reſt,

For that which we haue thou ſhalt not be without.
But, ſyrra, ſeeſt thou not who doth yonder appeare?
By my troth, me thinkes two knaues they are.

PROFITE *and* FURTHERAUNCE *enter together.*

FURTHER. Indeede, whoſoeuer unto thee is neare,
For a knaue he needeth not to ſeeke farre.

CORAGE. Sirs, I will tell troth to make you agree.
By geſſe, I thinke, you are knaues all three.

FURTHER. In deede, three we are; we are no leſſe,
And you are the fourth to make up the meſſe.

CORAGE. Well, for that matter we will not greatly ſtriue.
But, ſyrs, what wind now doth you hether driue?
I faith, to ſhew thee what luck we haue had,
By Willing-to-win-Worſhip, that luſty lad:
To make talke thereof now it is no time,
But if thou wilt go with vs, we will giue thee the wine.

PROFITE. And as my mayſter pleaſed you two, and the ſcribe,
So of Greedineſſe, the Marchaunt, I had a bribe:
So that none of us went vacant away,
But of one of the parties had honeſtly our pay.

HELPE. Yea, but of them both I had my bribes.
My mayſters, the Broker can play of both ſides:
He is almoſt payd as well for his trotting,
As is the Scribe for his writing or blotting.
Yea, and yet both parties are not content,

For, I dare ſay, the gentleman his bargayne doth repent.

FURTHER. Marry, ſyr, can you blame him, that ſo hath bene rung?

He may ſay he hath payde to heare a faire tongue;
And now without his man is he gone.
His man geues him leaue for to walke alone.

PROFITE. Let me alone; I warrant thee ſome excuſe I will haue,

And the worſt fall, I know I ſhalbe but called knaue.
But yet, ſirs, after him I will hye,
And by the way I will inuent ſome lye.

CORAGE. Nay, ſofte, Profite; you muſt not go ſo,
You muſt helpe to ſing a parte or you goe.

PROFITE. So it be ſhort I am well content.

CORAGE. And all the reſidue thereto do conſent.

The Song.

We haue great gayne, with little payne,
And lightly ſpend it to:
We doe not toyle, nor yet we moyle,
As other pore folkes do.
We are winners all three,
And ſo will we be,
Where euer that we come a:
For we know how

To bend and bow,
And what is to be done a.

To kneele and crouch to fill the pouch,
We are full glad and fayne :
We euer ſtill, euen at our will,
Are getters of great gayne.
We are winners, &c.

It is our will to poule and pill
All ſuch as doe vs truſt :
We beare in hande good friendes to ſtand,
Though we be moſt unjuſt.
We be winners, &c.

Full far aboutes we know the routes
Of them that riches had :
Whome through deceite, as fyſh to bayte,
We made their thrift forth gad.
We are winners, &c.

Finis.

CORAGE. Now, Cole Profite, in fayth gramarcy for thy ſong.

PROFITE. Much goode doe it thee ; but I am afeard I tarry to long.

Therefore, friendes, adue, for I will be gone.
HELPE. Nay ſofte, Profite; leaue vs not behind,
For hence to depart we alſo do minde.
CORAGE. Then, three knaues on a cluſter, get you together:
Needes knaues you muſt go, for ſo you came hether.
PROFITE. But here we found thee, a knaue moſt of all;
And ſo we leaue thee, as thou doeſt vs call. [*Exeunt.*]
CORAGE. Now, ſo is the purpoſe, and this is the caſe.
Good couſin Cutpurſe, if you be in place,
I beſeech you now your buſineſſe to plye:
I warrant thee, I, no man ſhall thee eſpye.
If they doe, it is but an howers hanging,
But ſuch a purſe thou mayeſt catch, worth a yeres ſpending.
I warrant thee, encouraging thou ſhalt not lack:
Come hyther, let me clap thee on the back;
And if thou wilt now follow my requeſt,
At Tyborne I may chaunce clap thee on the breſt:
So that of clapping thou ſhalt haue ſtore,
Here clapping behind, and at Tyborne before.
But, coſen Cutpurſe, if ought thou do get,
I pray thee let me haue part of thy cheate.
I meane not of thy hanging fare,
But of thy purſe, and filched ſhare.—

Well, ſyrs, it is time that hence I doe pack me,
For I am afrayde that ſome men doe lack me :
For ſome are, perhaps, about ſome good deede,
And, for lack of Corage, they dare not proceede.

Exiunt.

The COURTYER *entreth.*

COURTYER. As with the poyſon which is moſt delectable
The heart of man is ſooneſt infected,
So the foe moſte hurteth who ſeemeth moſt amiable,
And of all wiſe men is to be detected.
At this time this ſaying I haue elected,
For that they which friendſhip to me profeſſed,
In ſteade thereof my hurte haue addreſſed.
They promiſed me my friendes for to ſtand,
And to helpe me to that which I did craue,
Untill that I had obligated my land,
And then I was ſubject to euery knaue.
Ech man, then, a portion would haue ;
The Marchaunt for lone, the Broker for his payne,
And the Scrybe for wryting : ech man had a gayne.
Ninubula pluvia imbrem parit,
A mizeling ſhower ingendreth great wet,
Which ſaying *officium proverbia non tarit,*
Many a little maketh a great.
So euery of them by me wrought his feate,
And euery of theſe brybes being caſt to account,

To a good porcion, I feele, do amount.
But what vilany is there in ſuch,
Who, knowing a man of their helpe to haue neede,
Will incroch upon him ſo vnreaſonable much,
Their owne greedy deſires to feede!
Juuenall, I remember, doth teach them in deede,
Whoſe wordes are theſe, both open and playne,
The vicious man only ſeeketh his own gayne:
Yea, twice vicious, may they be named,
Who doe auarice ſo much imbrace:
But what is there aunſwer when they are blamed?
Say they, we haue here but a little ſpace,
Therefore we haue neede to be getting apace:
Wherefore ſhould we gayning lay away.
The Tyde taryeth no man: this is all they can ſay.

CORAGE *entreth.*

CORAGE. And as ſoone as ſhe had ſupped vp the broth,
The ladle ſhe layd vpon his face:
Woman, quoth he, why art thou ſo wroth?
Knaue, quoth ſhe, get thee out of this place.

[*And ſmiteth the Gentleman.*

COURTYER. Why, friend, arte thou not well in thy wit?
Wherefore ſmiteſt thou me in ſuch ſorte?

CORAGE. Jeſus, Gentleman! are you here yet?
I thought long er this you had bene at the Courte.

Therefore you muſt pardon mine offence,
For I little thought it had been you.
COURTYER. Thy company is ſo good I will get me hence;
Therefore, curſed Corage, adue.
CORAGE. And, in fayth, will you needes begon?
What, man, you might tarry awhile.
COURTYER. In thy company I haue tarryed to long,
For I perceaue thou art full of guile. *Exiunt.*
CORAGE. Farewell froſt; will you needes be gone?
Adue, ſince that you will needes away.
In fayth, this ſport is trimly alone,
That I can thus a gentleman fray.
GREEDINESSE *and* HELPE *enter together.*
GREEDINES. Oh, Helpe! might I once ſee that day,
Tuſh, I would not care who I did wrong.
HELPE. Doubt not, you neede not that for to fray;
You ſhall ſee that day, or that it be long.
CORAGE. What day is that whereof you do ſpeake?
May not a body your councell know?
HELPE. Mary, ſyr, this day, whereof we do intreate,
Is a day of ſome notable ſhow.
When the Courtyers in their brauery ſhal be
Before their Prince ſome ſhow to make:
If ſuch a day Welthineſſe might ſee,
He hopeth, then, ſome money to take;
For without coſt they may not be braue,

And many lack money, as he doth ſuppoſe.
Wherefore at ſome a good hand he would haue:
I warrant thee by none he hopeth to loſe.
CORAGE, Tuſh, man! doubt not ſuch dayes there will come;
That matter thou needeſt not to feare.
GREEDINES. To here of ſuch dayes I would ryde and run,
So glad I would be of ſuch dayes to heare.
Oh! with theſe courtyers I loue to deale well,
Or with other yong gentlemen who haue pounds or lands;
For whether I do lend them, or my wares to them ſell,
I am ſure to win largely at their handes.
And ſpecially where in neede they do ſtand;
Then, in fayth, I doe pinch them home,
When I ſee they muſt needes haue money out of hand,
And that other ſhifte to worke they haue none.
HELPE. Why that is the way, ſyr, to come aloſte:
Great welth thereby, I know, you doe get.
GREEDINES. I warrant thee, no time I driue of;
Neyther for any mans ſaying the ſame will I let.
Well, ſyrs, I muſt now leaue of this talke,
And I muſt bid you both twayne adue.
[*Fayne a going out.*
CORAGE. Softe, mayſtir Greedineſſe; whether do you walke?

What, ſyr, I pray you, one word with you.
GREEDINES. Towardes Powles Croſſe from hence I doe goe;
Perchaunce ſome profite there I may meete.
CORAGE. To Powles Croſſe! what there will you doe?
Do you the preachers wordes ſo well like?
GREEDINES. Tuſh! for preachinge I paſſe not a pin:
It is not the matter wherefore I do go,
For that goeth out whereas it comes in;
But herein my meaning to thee I will ſhow.
You know that many thether doe come,
Wherefore, perchaunce, ſuch may be my hap
Of my ill debtors there to ſpye ſome,
Whome without delay by the heeles I will clap.
HELPE. Why, ſyr, and will you areſt them there,
While they at ſermon preaching be?
GREEDINES. Will I, quoth you; wherefore ſhould I feare?
It is best taking them while I may them ſee.
CORAGE. Yea, bir Lady, ſyr, full wiſely you ſay:
Take them while you may them get,
Or elſe perchaunce it wilbe many a day
Or on them agayne your eye you ſhall ſet.
GREEDINES. I remember what you haue ſayd:
Tyde taryeth no man; marke you that:

Wherefore no time herein ſhalbe delayed,
Therefore, ſyrs, adew: to long I do chat. *Exiunt.*

CORAGE. Now, that here is none but you and I,
I pray thee, deliuer to me my part:
Diſpatch and geue me it by and by,
And that, I ſay, with a willing hart.

HELPE. I know no part I haue of thine;
Therefore, of me thou getteſt no part.

CORAGE. I will make thee confeſſe a parte of mine,
Or elſe I will make thy bones to ſmart.

HELPE. When the reſidue do thereto agree,
Then will I alſo geue thee a parte;
But if they no part will giue unto thee,
If I giue thee any, beſhrew my harte.

CORAGE. Yea, friend Helpe, are you at that poynt?
I will make you otherwiſe to ſay,
Or elſe I will heate you in euery ioynt.
Now, Mayſter Helpe, how like you this play?

[*And fighteth to prolong the time, while* WANTONNESSE *maketh her ready.*

HELPE. What, hold thy hand, man! art thou ſo mad?

CORAGE. To confeſſe me a part I will make thee glad.

HELPE. A parte thou ſhalt haue when home we doe come.

CORAGE. Upon that condicion mine anger is done.
A, ſyrra! think you to make me your knaue,
And yet all the profite your ſelues you would haue?

Enter WASTEFULNESSE, *the husband of* WANTONNESSE.

WASTFUL. What joy is like the linked life?
What hope might hold me from my wife?
Can man his tongue ſo frame,
Or eke diſpoſe me from my dame?
What doth my ſubſtaunce good to mee?
I will, therefore, be frank and free,
Where couples yong do meete,
That plyaunt peece ſo ſweete,
My joy for to declare,
Whoſe beauty is ſo rare,
In cofers lockt to lye,
To ſerue my wyfe and I.

CORAGE. Then, doe you wiſely, I ſweare by S. Anne:
Take time while time is, for time will away.
The niggard is neuer counted a man;
Therefore, remember to doe as you ſay.

WASTFUL. I warrant thee, what I haue ſayd
Nothing I meane ſhalbe delayed.
I will the ſame fulfill,
To eaſe and pleaſe my will.

HELPE. Truely, ſyr, you doe wiſely therein,

For what good of hoording inſues?
Undoubtedly I thinke it a ſinne,
And beaſtes they are which the ſame do vſe.
WASTFUL. Uſe it who liſt, for me he ſhall; I meane to hoord no ſtore;
I meane to ſerue my time withall, and then I ſeeke no more.

WANTONNESSE *enter.*

WANTON. Jeſus! husband, what doe you meane
To run abroade, and leaue me at home?
You are ſuch a man as I haue not ſeene.
I ſee well hereafter you will leaue me alone,
That ſo ſoone begin from me to be ſtraying.
What, man! it is yet but honny moone.
WASTFULL. What, woman! would you haue me alwayes playing?
So may we ſhortly both be vndone.
As for pleaſure there is a time,
So for profite there is the like;
Therefore I pray thee, gentle wife mine,
Be contented that my profite I ſeeke.
WANTON. Yea, but husband, I ſay, conſider in your mind
That now we are yong and plyaunt to play,
But age approaching makes vs lame and blind,
And luſty corage doth then draw away.
Then what may ſubſtaunce vs auayle,

For age no pleaſure doth regard ?
Therefore, good ſweete harte, doe not quayle :
Thinke neuer that the world is hard.
CORAGE. Undoubtedly, moſt true it is :
The woman herein doth truely ſay.
Sir, haue not you heard before this,
Tyde taryeth no man, but will away.
WASTFULL. But better it is hardly to begin,
And after in better eſtate to bee,
Then fyrſt to be alofte full trim,
And after to fall to lower degree.
WANTON. Truely, that is but a fooliſh toy,
At the fyrſt to liue hardly and bare :
Many we ſee miſſe that hoped joy,
And then it prooueth for others they ſpare.
Haue not many had full ſorrowfull hartes
By loſing of that which they did ſpare ?
Had they not better haue taken their partes,
Then ſo for others them ſelues to make bare.
And what know we if we ſhall liue
To take our partes of that we ſcrape :
Would it not then your harte greeue
To leaue your ſubſtaunce in ſuch rate ?
WASTFUL. Yea, but ſweete harte, if naught we ſhall haue,
When hereafter we ſhall aged wax,
Then, had we better wiſh vs in graue,
Then needy pouerty ſhould vs vex.

WANTON. Doubt you that ſuch chaunce ſhall befall?
Truely, you are greatly vnwyſe;
Wee are able to keepe vs from ſuch thrall:
Spend, and God will ſend, elſe the prouerbe lyes.
WASTFULL. His ſending, woman, we dayly do ſee,
Is a ſtaffe and a wallet vnto ſuch
Who ſuch exceſſiue ſpenders bee:
Experience thereof we haue to much.
WANTON. Well, husband, this talke is in vayne,
Therefore ceaſe ſo ſharply to ſpeake;
For vnleſſe ſuch talke you do refrayne,
I feare for vnkindneſſe my harte will breake.
I little thought that you would thus
Haue now reſtrayned me of my will:
And now right well I may diſcuſſe, [*Shee weepeth.*
That you doe loue ſome other gill.
WASTFUL. Why, woman, doeſt thou thinke that I
Haue thought all this while as I haue ſaid?
I did it only thy mind to trye;
For pleaſure in me ſhall not be delayed.
While the time is, the time I will take,
What ſoeuer I liſt to ſay:
Of my goods no God I will make;
Therefore, good wife, do thy ſorrow away.
WANTON. A, fayth! are you ſuch a one indeede?
By giſſe, you made me almoſt afeard:

My harte in my belly was ready to bleede
When ſuch fooliſh wordes in you I hearde.
HELPE. I would haue counted him greatly vnwiſe,
If he were ſo fooliſh as himſelfe he made.
Fooles they are which ſuch pleaſure deſpiſe,
But I knew that therein he would not wade.
But, truely, I am right glad to ſee
That ſo good an agreement betweene you is;
For, truely, where couples doe ſo well agree,
It may not be choſen but there is great bliſſe.
I am ſorry that thus we muſt parte you froe.
Corage, it is time for us to departe.
WANTON. But yet, my friendes, before that you goe,
Of a ſong helpe us to ſing a parte.
By my troth, husband, we muſt needes haue a ſong:
Will you not helpe to further the ſame?
WASTFUL. Yes, by my troth, ſo it be not long,
Or elſe you might count me greatly to blame.
CORAGE. And I am content a part for to beare.
HELPE. Then, be ſure I will helpe in with a ſhare.

The Song.

Though Waſtefullneſſe and Wantonneſſe
Some men haue vs two named,
Yet Pleaſauntneſſe and Plyauntneſſe
Our names we haue now framed.

For as I one is pleaſaunt, to kiſſe and to cully,
The other is plyaunt as euer was holly.
As youth would it haue,
So will we be braue.

To liue in bliſſe we will not miſſe;
What care we for mens ſayings?
What joy is this, to ſporte and kiſſe,
But hurte comes in delayings.
The one is full ready to the others becking,
Betweene us there is neither chiding nor checking.
As youth will it haue, &c.

Full braue and full fyne we paſſe the time:
Take time while time is byding.
What ioy is thine, the ſame is mine;
My mind ſhall not be flyding.
Our goods are our owne, why ſhould we ſpare,
Or for time to come why ſhould we care?
As youth would it haue, &c.

CORAGE. Now, friendes, adue, for we muſt depart.
WASTFUL. Farewell, my gentle friendes, with all my hart.
WANTON. Well, husband, now I will home repayre
To ſee that your dinner dreſſed be. [*Exiunt.*

WASTFUL. Doe ſo, wife, and ſee we haue good fare,
I meane not long to tarry after thee. [*Pauſe.*
Whoſe joy may be compared to mine?
I haue a wife bewtifull and gay;
She is yong, pleaſaunt, proper and fyne,
And plyant to pleaſe me both night and day.
For whome ſhould I pinch, for whome ſhould I ſpare?
Why ſhould I not be liberal and free?
How euer the world goe I doe not care,
I haue ynough for my wife and me:
And if my ſubſtaunce chaunce to decay,
I know my credite is not ſo ill,
But that I can borrow twenty pound alway
To ſerue me at my pleaſure and will.
For repayment thereof no care I will take;
No matter it is, if the ſame I may get,
While it laſteth therewith I will merry make,
What ſkills it though that I come in debt?
While yong I am, youthfull I will be,
And paſſe my time in youthfull ſorte;
For, as my wife here ſaid vnto me,
Age doth delight in no pleaſaunt ſport.
Wherefore, ſince pleaſure I doe loue,
In youth it behoues me to take the ſame.
Nothing there from my heart ſhall moue,
But I thereto my heart will frame.
I feare me that I tarry to long:

My wife doe looke for me before this;
Therefore homeward I will be gone,
For there is joy and heauenly bliſſe. [*Exiunt.*

The SERGEAUNT *and the* DEBTOR, *reſted, entereth.*

DEBTOR. What infidelity in him doth reſt,
Who no time forbeareth to take his pray!
Moſt like the greedy and ſavadge beaſt,
Who in creuelty rageth both night and day.
Might he not the ſpace of one ſermon ſtay?
What care or minde gaue he to Gods word,
Who at preaching thereof did me ſo diſturbe?
Is the Sabbath day and Paules Croſſe
A time and place to vex thy debtor?
Or haſt thou, Greedineſſe, by me had any loſſe?
Nay, by me thou art a hundereth pound the better.
I ſpeake of the leaſt, and not of the greater.
Yet I neuer denyed my debt for to pay,
But, in deede, I required a longer day.

SERGEANT. Tuſh, ſyr! this talke is all but in vayne:

Meane you thus the time to delay?
Diſpatch, therefore, and pleaſe me for my payne,
And toward the Counter let vs away.

DEBTOR. No haſte but good; ſtay yet a while,
Or elſe take the payne with me for to walke
About the quantity of half a mile,
With a friend of mine that I might talke.

SERGEANT. For a Royall I will not ſo far goe;
Therefore, ſet your heart at quyet.
DEBTOR. I meane to pleaſe no Sergeant ſo;
I am no cuſtomer for your dyet.
But ſince to goe you doe not intend,
You muſt take paynes here to tarry with me,
Untill for a friend of mine I doe ſend,
Which, I truſt, ſhortly my bayle will be.
SERGEANT. Neyther will I with thee here remayne;
Therefore, diſpatch, and let vs away.
Thinkeſt thou that I, hauing naught for my payne,
Will eyther goe with thee, or heare for thee ſtay?
DEBTOR. And what wilt thou aſke, with me here to ſtay?
SERGEANT. At one word, ten groates thou ſhalt pay,
Or elſe to the Counter we muſt out of hand.
DEBTOR. That will I doe with a right good will,
Rather then ſo much thou ſhalt get:
I will not ſo much thy minde fulfill,
If that my harte my hande may let.
SARGEANT. Why, then, with ſpeede let vs away.
This deede thou wilt repent, I trow.
DEBTOR. Well, wherefore now doe we ſtay?
I am ready hence to goe.
SERGEANT. Come on then. [*They two go out.*

CHRISTIANITY *muſt enter with a ſword, with a title of pollicy; but on the other ſide of the tytle muſt be written Gods word: alſo a ſhield whereon muſt be written Riches; but on the other ſide of the ſhield muſt be Fayth.*

CHRISTIAN. Chriſtianity I doe repreſent.
Muſe not though the ſword of pollicy I beare;
Neyther marueyle not what is mine intent,
That this fayleable ſhield of riches I weare.
Greedy-Great will haue it ſo every where,
Greedy-Great for this cauſe I haue named,
For that the greater part vſe greedines, which is to be blamed.
As the greater part will, thereto muſt I yeeld.
Their cruell force I may not withſtand;
Therefore, I beare this deformed ſword and ſhield,
Which I may be aſhamed to hold in my hand.
But the Lord deliuer me from their thraldome and band,
For if the enemy aſſayle me, then am I in thrall,
Becauſe I lack ſuch Armoure as is taught by S. Paule:
For, in ſteade of Gods word, and the ſhield of fayth,
I am deformed with pollicy and riches vayne;
And ſtill I ſay, as the greater part ſayeth,
I am ſtill a chriſtian, and ſo ſhall remayne.
My Chriſtianity, ſay they, no domage doth ſuſtaine:

But alas! they are deceiued, their armoure is not ſure;
For neither pollicy, nor ryches, may long time indure:
Yet vpon thoſe two we greatly depend.
We ſay, by pollicy our ſelues we can ſaue:
Riches as a ſhield, we ſay, will defend,
And by riches we poſſeſſe whateuer we craue;
So that for riches we ſell all that we haue;
Not only the body, and all thinges terreſtriall,
But alſo the ſoule, which ought be celeſtiall.

FAYTHFULL-FEW *enter.*

FAYTHFULL. Alas! I lament to heare the report
Which of vs cittizens in euery place is ſpread.
It is not long ſynce I came from the court,
Where I would haue bene glad to haue hid my head.
With the ſpoyle of the ſymple there they ſay were fed,
So that for the couetous greedines, which ſome citti-
zens vſe,
A ſhamefull ill report to the whole enſues.
But I muſt needes confeſſe ſome among vs there be,
For whoſe ſakes the whole number beareth great
blame,
They abuſe themſelues ſo towardes euery degree,
As man without reaſon, and paſt worldly ſhame.
Neither regard they their owne, nor their ill name;
So they may haue the chaffy treaſure of the world,
They paſſe not both with God, and man to be abhord.
There is no time nor place that they will forbeare,

When any of their helpe hath moſt neede :
Then ſhall he pay treble for his money or ware,
Or elſe of them he is not like to ſpeede ;
They nothing regard his pouerty or neede.
But who is it which yonder doth ſtand ?
[*He goeth toward him.*
Holding the ſword of Pollicy in his hand.
Moſt certayne I am that face I ſhould know.
Syr, is not your name Chriſtianity ?

CHRISTIAN. Yes, undoubtedly, my name is ſo,
As you are Faythfull-Few, embracer of verity.

FAYTHFULL. And ſhall the ſword of Pollicy by Chriſtianity be borne ?
Truely, that is contrary to your nature and kinde.
Now are you deformed like a thing forlorne,
Which maketh me ſuſpect of me in my minde.

CHRISTIAN. Oh ! Faythfull-Fewe, of me haue no doubt ;
I am Chriſtianity, though thus deformed :
And though thus abuſed by the great route,
Yea, by God I truſt my tytle ſhalbe turned.

FAYTHFULL. By the power of God I will not delay
[*He turneth the title.*
To turn this tytle, moſt vntrue and fayned,
And I will endue thee, and that ſtraight way,
With ſuch weapons as Saynt Paule hath ordayned.

CHRISTIAN. Alas, in vayne this payne you do take;
For as you faithfull in number are few,
So the power is but ſmall that you can make
To reſiſt the greedy great ones who are agaynſt you.

FAYTHFULL. *Si Deus nobiſcum, quis contra nos?*
If God be with vs, who may vs reſiſt?
Weigh not then the number, but weigh his purpoſe,
Who ruleth all thinges as himſelfe doth liſt.
I know how Greedineſſe with the great part is vſed,
Their pilling, pouling, pinching and ſpoyling;
How both the ſimple and others, with them are abuſed:
They liue by the fruites of other mens toyling.
But God is not dead, neyther is he a ſleepe,
Although for a time his hand he does hold;
Yet doth he remember his little ſheepe,
And will reuenge the wrong done to his folde.

CORAGE *and* GREEDINESSE *enter, as though they ſaw not* CHRISTIANITY.

CORAGE. Let them ſay what they will, do thou as I told thee;
Truſt thou not to any knaue of them all:
Not a preacher of them all in thy neede will vphold thee.
Try them who will, their deuotion is ſmall.

GREEDINES. Thou wilt not beleeue how the knaue doth prate.

Ye cittizens repent, thus he did crye ;
Looke about in time, quoth hee, or it be to late,
For the vengeaunce of God at hand is full nye :
As though he knew what were in Gods minde.
Surely, it is a ſhame they are ſuffred to lye.
CORAGE. But in my talke great profyte thou doſt fynde ;
They are all lyers, as their talke doth trye :
By my doctrine thou haſte great profyte and gayne,
Great riches and ſubſtaunce therby thou doeſt win :
To inſtruct thee dayly I take great payne,
Which way thou ſhalt thy riches bring in.
GREEDINES. Thou doeſt ſo in deede, and thankes I thee giue.
But, ſyrra, now I remember a thing
Which made me not long ſince to laugh in my ſleeue.
To me a yong gentleman the broker did bring,
Whoſe father was dead of late, as it ſeemed,
And his landes in morgage to a marchaunt was layde.
Wherefore it behooued the ſame were redeemed,
For the day was at hand when the ſame ſhould be payde ;
And I, perceauing his neede to be ſuch,
I thought I would pinch him, or that I went.
To giue mine owne aſking he did not greatly grudge,
And when I had girded him, thence I him ſent.

FAYTHFULL. More ſhame for thee, and ſuch as thou art:
That with life thou art permitted it is great pitty.
Thou arte a Chryſtian with a canckered heart,
And the cauſe of reproch to the whole citty.
Chriſtianity by thee is greatly abuſed:
Of his righteous armour thou doeſt him bereaue,
And in ſtead thereof, by him to be vſed,
The armour of Sathan with him thou doſt leaue.

GREEDINES. Why, would you not haue me how to inuent
Which way were beſt to bring in my gayne?

FAYTHFULL. But not in ſuch ſort to ſet thine intent,
That all the world of the ſhould complaine.

GREEDINES. I cry you mercy, I know where you are now:
In a courtyers behalf this oration you make.
Of late there was one complayned how
Exceſſiue gayne of him I did take.
It is the caſt of them all ſo to ſay,
When prodigally their money is ſpent;
Or if the Prince will not them pay,
Then on the marchaunt ſome lyes they inuent.

FAYTHFULL. Arte thou not aſhamed of the Prince to ſpeake ill,
Thine owne abuſed doing to excuſe?

No marueyle though the citty haue all mens ill will,
When both in word and in deede thy ſelfe thou doeſt
miſuſe.
Sed Reginum eſt male audire cum beſecerint.
Antiſthenes doth truely this ſaying reſite,
It is geuen to Princes (ſayeth he) though they be
beneuolent,
To be euell ſpoken of, which is agaynſt all right.
GREEDINES. Syr, you are beſt ſay no more then
you are able to proue,
Leaſt I make you to repent your boldneſſe,
For if my pacience you to much do moue,
I may chaunce turne your heate into coldneſſe.
Why, I lende my money like a friend, for good will,
And thereby doe helpe men at their neede.
FAYTHFULL. A friend thou arte in deede, though
a friend but ill.
Pithagoras thy friendſhip hath playnely decreede :
There be many, ſayth he, who no friendes do
lacke,
And yet of friendſhip they haue but ſkant :
So thou arte a friend for their moneys ſake,
And yet thy friendſhip they allways ſhall want.
CHRISTIAN. Aſſuredly, thou highly offendeſt,
For that ſo double in dealing thou arte.
Ariſtotle ſayeth by the ſame thou pretendeſt,
And not ſo to beare a diſſembling harte.

A Chriſtian ought not vnto riches to yeeld,
For it is a thing but fayleable and vayne:
Riches is no perpetuall ſhielde,
But the ſhield of Fayth ſhall euer remayne.
Take, therefore, fayth and Gods word for thy ſworde,
And arme Chriſtianity in this wiſe.

GREEDINES. Shall pollicy and riches, then, be abhord?
Syr, they are fooles that them will deſpiſe.
I put caſe pouerty ſhould me aſſayle,
Can Gods word and fayth me any thing ayde?
Pouerty againſt riches can neuer auayle:
I am ſure, ſyr, this may not be denayde.

FAYTHFULL. We deny not but in this world riches beare the ſway,
Yet is not riches to be called ſure;
For in Gods power it is to make riches decay,
Whereas Gods word and fayth ſhall euer endure.

GREEDINES. But geue me riches; take you Gods word and fayth,
And ſee which of vs ſhall haue the better gayne.

CHRISTIAN. Now, Faythfull-Few, you here what he ſayth;
Therefore, to turne the tytles I muſt be fayne.

FAYTHFULL. Well, ſince it will no better be,
To God let vs the cauſe betake,

Whome, I truſt, when as time he doth ſee,
He will for vs a deliueraunce make.

CORAGE. Come, mayſter Welthineſſe, let vs away.
What ſhould we here any longer doe?

GREEDINES. In deede, I hold it beſt as you ſay;
Therefore your ſaying I agree unto.

[*They two go out.*

FAYTHFULL. Sorry I am to ſee his eſtate:
Now, neare he is to the Fount of Perdition.
God graunt him repentaunce, or it be to late,
That of his ſinnes he may haue remiſſion.

CHRISTIAN. But alas! he goeth the contrary way,
For of his couetousneſſe he taketh no ruth;
And Ariſtotle, I remember, doth ſay,
The couetous man cannot learne the truth:
Wherefore he cannot, or will not know
The way to reforme me, Chriſtianity.
Therefore from this place now I will goe
To pray vnto God to ſhew him the verity.
Now, Faythfull-few, adue vnto thee:
I will pray vnto God for thy comfort and ayd.
I beſeech thee make like interceſſion for me,
And that my reformation be not long delayd.

[*Exiunt.*

FAYTHFULL. Doubt not thereof, good Chriſtianity,
My indeuour herein ſhall not be delayde.
Alas! what is man, not knowing the verity?

No man, but a beaſt he may be ſayd;
Yet many there are, which in the world doth liue,
Who for Chriſtians will needes accoumpted be,
Though to all abhominations their ſelues they do giue,
And from no kind of vice be cleare or free.
Covetouſneſſe is accoumpted no ſinne;
Uſury is a ſcience and art:
All wayes are good whereby we may win,
Although it be to our neighbours ſmart.
Whereby it appeareth from loue we are free;
The words of the wiſe we nothing regarde:
For without loue no vertue can perfect bee,
As Plato, the wyſe, hath playnely declarde.
No good thing without loue it is poſſible to doe:
Seneca of that opinyon hath bene;
Then, how many good thinges do they now, think you,
In whome no loue at all there is ſeene?
They watch their times, the ſimple to ſnare;
No time they forbeare their pleaſures to worke:
God graunt we, therefore, of them may beware,
For priuily to ſnare vs they dayly do lurke.

Enter WASTFULNESSE, *poorely.*

WASTFUL. Oh! more then wretch, which ſo fool-
iſhly haſt ſpent,
Not onely thine owne goods, but alſo other mens!
What accoumpt ſhall I make for the goods to me lent,
Which neuer I am able for to recompence?

How waſtfully haue I, with Wantonneſſe my wyfe,
Conſumed our goods, ſubſtaunce and treaſure,
That, would to God, I were out of my life,
For the remembraunce thereof is greefe without meaſure.
My wife and I now are aſunder diſperſed,
Ech of vs to ſeeke our liuing alone.
Alas! our woe may not be rehearſed:
Unto whome now ſhould we make our mone?
In taking the time to toward we weare;
We were afeard to long to abide:
Corages councell in mind we did beare;
He ſayd that for no man would tarry the tyde.
But well away now! which way ſhall I run?
I know it is folly vnto God to call;
For God, I know, my peticion will ſhun,
And into perdition I am now like to fall.
Diſpayre! Diſpayre!

DISPAYRE *enter in ſome ougly ſhape, and ſtand behind him.*

Why ſhould I diſpayre, ſince God doth behold
The ſinner with mercy, as the Scripture doth ſay?

DISPAIRE. But thy prodigall ſinnes are ſo manifold,
That God of mercy doth thee vtterly denay.
Therefore, to ende thy life it is beſt.
Thy calling for mercy is all but in vayne;

By ending thy life thou ſhalt be at reſt;
But if longer thou liue great ſhall be thy payne.

WASTFULL. Well then, will I ſeeke ſome place where I may
Finiſh my life with cord, or with knyfe:
The diſpatch thereof I will not delay.
Farewell now all the world, but chèefely my wife.

[*Fayne a going out.*

FAYTHFUL-FEW *plucketh him agayne.*

FAYTHFULL. Softe! ſtay a whyle, and be not ſo raſh.
Thinkeſt thou God vnmercifull to be?
Wilt thou truſt diſpayre, euen at the fyrſt daſh?
Haſt thou no fayth in Gods mercy ſo free?
Call vpon God with repentaunce and fayth,
By ſuch wayes and meanes as I will inſtruct thee.

WASTFULL. I beleeue God is mercifull, as the Scripture ſayeth.

[*They both kneele, and* WASTFULL *ſayeth after* FAYTHFULL.

FAYTHFULL. Well, follow me, and I will conduct thee.
Oh! heauenly Father, pardon my offence.

WASTFULL. Oh! heauenly Father, pardon my offence.

FAYTHFULL. And graunt that thy mercy may to me repayre.

WASTFULL. And graunt that thy mercy may to me repayre.

FAYTHFULL. Alſo, O Father! baniſh thou hence.

WASTFULL. Alſo, O Father! baniſh thou hence.

FAYTHFULL. That wicked Monſter of Diſpayre.

WASTFULL. That wicked Monſter of Diſpayre.

[DISPAYRE *flyeth, and they ariſe.*

FAYTHFULL. How feeleſt thou now thy conſcience and minde?

Hopeſt thou not of Gods mercy and grace?

WASTFULL. Well, God be prayſed that here I thee finde.

How happy was I to approch this place!
Diſpayre is now fled, I perfectly know,
And in Gods mercy I fyrmely doe truſt:
Therefore, O Lord! deliver me from thrall,
And pardon me a ſinner moſt vile and vniuſt.

FAYTHFULL. That is very well ſayd, if ſo thou doe thinke.

And now frame thy ſelfe thy life to amend;
Let diſpayre no more into thy minde ſincke;
But to be a new man doe thou now pretende.
And as heretofore thy mind for to pleaſe,
Thou haſt learned the Tyde will tarry no man,
So now, it behoueth, for thy greater eaſe,
That ſaying after Gods will for to ſcan.
Take time while time is, thus I doe meane:

Amend thy life whilſt here thou haſt ſpace ;
To Gods mercifull promiſes ſee that thou leane,
So ſhalt thou enioy the Tide of his grace.

WASTFULL. To follow your councell I will doe my indeuour :
I will ſeeke the ſame in all poyntes to performe.
The effect of your wordes I will forget neuer :
And now I will hence my wife to reforme ;
That ſhe and I, in manner new,
May amend our liues to Gods glory and prayſe.
Wherefore, good ſyr, vnto you adue :
I beſeech the Lord to ſend thee good dayes.

[*Exiunt.*

FAYTHFULL. See how the time taken their fact doth repent,
Who no time will ſpare in pleaſing their will :
And although the beginning haue a pleaſaunt ſente,
Yet of the ending the taſte is as ill.
For who euer it be that without meaſure
Doth conſume his ſubſtaunce in prodigall ſorte,
Although he had aboundaunce of treaſure,
Yet will he be a begger, and that in time ſhorte.
I marueile where Authority is,
Who ſhould bee a helpe for the ſimple oppreſſed :
Many thinges there are greatly amiſſe,
Which by his meanes muſt needes be redreſſed.
His abſence greatly diſquieteth my minde,

I will not ceaſe ſeeking vntill him I do finde.

[*Exiunt.*

Enter CORAGE, *weeping.*

CORAGE, Out alas! this tydinges are ill.
My friend, mayſter Greedineſſe, hath ended his dayes:
Diſpayre upon him hath wrought his will,
And deſperately now he is gone his wayes.
As one enraged, and out of his wit,
No remembraunce of God he would haue.
Alas! poore man, he had a greate fit,
Before that well he was layde in his graue.
Why, but is Greedineſſe dead in good ſadneſſe?

[*Reaſoning with himſelfe.*

My thinkes theſe newes are not true which you tell.
Yes, truely, he dyed in a great madneſſe,
And went with the tyde boate ſtraight into Hell.
Why, foole, Greedines will neuer dye,
So long as couetous people do liue.
Then you, belike, doe thinke that I doe lye:
I am as honeſt a man as any in your fleeue.
I am ſure he is dead, or one in his likeneſſe,
For when he was buryed I ſtood by,
And ſome ſayd he dyed of the new ſickneſſe.
Therefore, ſyr, thinke not that I doe lye;
For I am as ſorry for the death of the man
As any man that liueth this day.

Wherefore I muſt needes weepe, if I can.
But, huſht! ſome body is comming this way.

Enter AUTHORITY *and* FAYTHFULL-FEW.

FAYTHFULL. Surely, Authority, the ſame is euen he:
I warrant you, ſyr, you neede not to doubt.

AUTHORI. Then, wyll we handle him kindly, thou ſhalt ſee;
Therefore ſee that from vs he eſcape not out.

CORAGE. God ſaue your honour and proſper your eſtate.
I am glad to ſee you approch this place.
Thoſe which ſay ill of you, I vtterly doe hate:
I aunſwere for your honour in euery caſe.

AUTHO. Ah! crafty caytife, why diſſembleſt thou ſo?
Doeſt thou thinke that vs thou mayeſt ſo blind?
Thy contagious dooinges wee right well do know,
And eake thy property, nature and kind.
Thou arte an encorager to all kindes of vice,
The aged to auaryce and greedy deſyre:
The yonger ſorte lack none of thine aduice,
To all ſuch acts as the Deuill doth require.

CORAGE. Loe, ſyr! I thought you did me miſtake.
I know right well the man whom you meane;
To fetch him hether good ſpeede I will make.
I warrant you, I will ſhortly be here agayn.

[*Fayne to go out.*

FAYTHFULL. Nay, ſofte! he is here whome that we would haue,
Therefore, you neede not him for to fetch.
CORAGE. Yes, I will fetch him, for he is a very knaue,
And almes it is that a rope he ſhould ſtretch.
[*Still fayn to go out.*
AUTHORI. Upon thy ſelfe iuſt iudgement thou doſt giue.
Juuenall ſayeth, Citties are well gouerned
Whereas ſuch rebelles are not ſuffered to liue,
But after their deſertes are iuſtly puniſhed.
CORAGE. They which are rebelles it behooueth, in deede,
That they be corrected and puniſhed ſo;
For they doe much harme in euery ſteede:
But I am none ſuch, I would you ſhould know.
AUTHORI. Thou ſhalt know what thou art or hence we depart.
Faythfull-few, upon him lay holde.
CORAGE. By gis, ſyr, then will I cauſe him to ſmart:
Therefore, to touch me be not ſo bold.
FAYTHFULL. See where commeth Correction alſo.
CORRECTION *enter.*
AUTHO. Draw neare, Correction, and thine office doe.

Take here this caytife vnto the iayle.

CORRECTI. Syr, to do your commaundement I will not fayle.

Come on, fyrra, and let vs away.

CORAGE. Nay, ſofte! a whyle your wiſdome ſtay.

Hold me when you haue me, but you haue me not yet;

And perchaunce ere you haue me your noſe I will ſlit.

CORRECTI. Thinkeſt thou with bragges to make me afeard?

[*And beginneth to lay handes on him.*

CORAGE. You are beſt ſtand further, leaſt I ſhaue your beard.

[*They ſtrive: he draweth his dagger and fyghteth.*

CORRECTI. In fayth, ſir, now I wil giue you the check. [*And catcheth him.*

CORAGE. Oh! Gods paſſyon, wilt thou breake my neck?

Is there no man here that hath a curſt wife?

If he will, in my ſtead he ſhall end his life.

CORRECTI. Tuſh, let vs hence: thy talke is in vayne.

CORAGE. Sithens there is no remedy, beſt is a ſhort payne. *Exit.*

FAYTHFULL. When all malifactors are duely thus puniſhed,

According to the good and godly lawes,

Then ſhall Chriſtianity duely be burniſhed,
And to prayſe God we ſhall haue cauſe.
AUTHO. O! Faythfull-few, doubt not but as we
Are able Chriſtianities eſtate to reforme,
So his reformation in ſhort time thou ſhalt ſee;
For we for his eſtate doe lament and mourne.
Of ourſelues we are not able to compaſſe this thing,
But by this ſword of Gods power, which to vs is lent;
Wherefore, Faythfull-few, haue thou no doubting,
But we thereunto doe gladly conſent.
For to Socrates ſaying ſome reſpect we haue,
Who ſayeth a city is not to be prayſed
For the greatneſſe, or buildings gorgious and brave,
But for the good inhabitauntes which therein are [placed;
So we accoumpt thoſe countreyes but ill
Which vicious perſons doth mainteine and noriſh,
Although they haue all thinges at their will,
And although in treaſure they aboundauntly floriſh.
FAYTHFULL. Oh! noble Authority, by this your occaſion,
Great tranquillity to vs ſhall befall.
We ſhalbe a ioy to ech godly nation,
When Chriſtianity is delivered from thrall:
For better it were vnchriſtened to be,
Then our Chriſtianity for to abuſe.
The Jewiſh infidell to God doth more agree
Then ſuch as Chriſtianity do ſo miſuſe.

But ſee, yonder, where he doth appeare,
Whome abuſed armour doth greatly oppreſſe.

CHRISTIANITY *enter in as at the fyrſt.*

AUTHOUR. O! Chriſtianity, unto vs draw neare,
That we thy abuſed eſtate may redreſſe,
And as freely as this power vnto vs is lent,
He we now, by force of the ſame,
To thee, Faythfull-few, do here condiſcent,
That thou Chriſtianities eſtate ſhalt frame
In ſuch good forme, faſhion and ſhape,
As the ſame ſhall not be turned agayne,
But ſhall continue in a godly rate,
From henceforth euermore to remayne.

FAYTHFULL. God graunt that ſo it may be kept,
As all Chriſtians it may become:
And for my part it ſhall not be ſlept,
But my duty ſhall ſtraight way be done.

[*He turneth the titles.*

CHRISTIAN. Now, God be prayſed, who thus agayne
Hath reſtored me to my former eſtate,
And hath extinguished from me all payne.
God graunt that now I be not found vngrate:
And God graunt that all Chriſtians may me duly
In ſuch ſorte as Gods will it is: [imbraſe,
So ſhall they be ſure of a reſting place
In Heauen, where raigneth all ioy and bliſſe.

FINIS.

INTRODUCTION.

This remarkable, and, we believe, unique tract, requires little introduction. We apprehend that it records the earliest attempt of the kind, although the adventurous Ferris and his companions had several imitators; among them Taylor the Water-poet, who did even more than his predecessors accomplished. We are to recollect that "wherries", as they were then called, were of much larger dimensions, and stronger build, than such as are now used and pass under the same name. Indeed, of late years, boats of the kind have been constructed so frail and light, that they have been almost insufficient to carry the rower, while such "wherries" as we remember on the Thames forty or fifty years ago would convey from four to eight passengers each. Nevertheless, at the period of which we here speak, the "Gravesend wherries", as they were called, were generally safe and powerful boats, rigged with a foresail and mainsail, and they not unfrequently went out into rough water. It must have been such a boat as this that Ferris, Hill, and Thomas, employed on their voyage to Bristol; which, perhaps, was hardly as dangerous as they have represented it.

The narrative is drawn up with so much simplicity, that it is very likely to have been the authorship of Ferris; but it may have been written for him, on his information, by James Sargent,

who supplied a copy of very ordinary verses at the end. These were also printed as a broadside and sold separately, however little they may have been intrinsically worth. Ritson does not mention them, but they belong to the popular literature of the period, and on that account we reprint them, and the prose relation to which they are appended.

Some misprints are, of course, to be expected, such as "third" for *first* on p. 13, l. 14; and "prepare" for *repaire* on p. 15, l. 10. On p. 16, "teen" was of old so common a word for *sorrow*, that we need hardly remark upon it.

J. P. C.

The most dangerous and memorable aduenture of

Richard Ferris, one of the fiue ordinarie Messengers of her Maiesties Chamber, who departed from Tower Wharfe on Midsommer day last past, with Andrew Hill and William Thomas, who vndertooke in a small Wherry Boate, to rowe by Sea to the Citie of Bristowe, and are now safely returned.

Wherein is particularly expressed their perils sustained in the saide voyage, and the great entertainement they had at seuerall places vpon the coast of England, as they went, but especially at the said citie of Bristow.

Published by the sayd Richard Ferris.

LONDON:

Printed by John Wolfe for Edward White, and are to be sold at his shop being at the little north doore of Pauls at the signe of the Gunne. 1590.

TO the Right Honourable Sir Thomas *Heneage, Knight, one of her Maieſties Honorable priuie* counſell, Vize chamberlen to her Highneſſe, and treaſurer of her Maieſties chamber, proſperous health, long life, with much encreaſe of honour.

RIGHT honourable, the late dangerous attempt, raſhly by mee vndertaken, to row in asmall boat to the citie of Bristow, a long the perillous rocks, breaches, raſes, ſhelues, quicke-ſandes, and very vnlikely places for paſſage, wyth ſuch ſmall boates, along the coaſt of England, is now by the aſſiſtance of almighty God truely perfourmed, as appeareth by our ſeuerall certificates ready to bee ſeene, with our ſafe returne; contrary to the expectation of ſundry perſons; which being truely and particularly diſcourſed, I haue preſumed to dedicate unto your honor: wherein may plainely be ſeene, how wee aduentured to paſſe the force of dangerous flawes and rough ſeas, which we found in our voy-

age : and proueth the attempte the more ſtraunge in reſpect that I was neuer trayned vp on the water : not doubting but the ſame may be a iuſt occaſion to pricke forward other of my natiue cuntrymen to practiſe an ordinary paſſage thorough the like dangers in ſuch smal wherry boates, especially when neceſſary occaſion ſhall ſerue ; the better to daunt the enemies of this nation, who in ſuch flawes and frets at ſea, dare not haſard their gallies to go foorth, though they be of farre greater force to brooke the ſeas. Thus humbly deſiring your honours fauorable acceptance hereof, I end, beſeeching God to ſend health and long life to her Maieſty, my dread Soueraigne and moſt gracious Miſtres, peace to this land, and to your honor euen your hartes deſire.

Your honors moſt humble
to commaund,
Richard Ferris.

Richard Ferris his Trauailes to Bristowe.

AFTER that I had raſhly determined to paſſe the ſeas with a wherry, and to rowe my ſelfe in the ſame to the citie of Briſtow, though with the euill will of ſundrie my good friendes, but especially full ſore againſt my aged fathers conſent, now dwelling in the citie of Weſtminſter, where I was borne, I thought it conuenient to ſeeke out ſome one expert pilot to direct me and my companion by his ſkill, the better to paſſe the perilles and dangers whereof I was foretold. Wherevpon I tooke vnto me one W. Thomas, a man of ſufficient ſkill and approued experience, by whom I was ſtill content to be aduiſed, euen from my firſt going foorth, vntill my laſt comming home.

The boate wherein I determined to performe my promiſe was new built, which I procured to be painted with greene, and the oares and ſayle of the ſame collour, with the red croſſe for England and her Maieſties armes, with a vane ſtanding faſt to the ſterne of the ſayd boate; which being in full readineſſe, vpon Midſommer day laſt, my ſelfe with my compa-

nions, Andrew Hill, and William Thomas, with a great many of our friends and welwillers, accompanyed vs to the Tower wharfe of London; there wee entred our boate, and ſo, with a great many of our friends in other like boates, rowed to the court at Greenewitch, where before the court gate we gaue a volley of ſhot: then we landed and went into the court, where we had great entertainment at euery office, and many of our friendes were full ſorie for our departing. And hauing obtained leaue before of the Right Honorable the Lord Chamberlaine, the Lord Admirall, and M. vize Chamberlaine, for my departure, I tooke my leaue and ſo departed. Setting vp our ſayles, and taking vs to our oares, wee departed towarde this our doubtfull courſe: and firſt we tooke our way to Grauefende, and from thence to theſe places hereafter mencioned, namely:

To Margat.
To Douer.
To new Hauen in Suſſex.
To Portchmouth.
To Sandwitch in Dorcetſhire.
To Abbots Berry.
To Lyme.
To Seaton.
To Tingmouth
To Dartmouth.
To Sancombe
To Plymmoth
To Lowe in Cornewall.
To S. Mawes in faumoth.
To the great bay at Penſans, called Mounſe bay.
To S. Iues at the further ſide of the lande end.
To Gooddriuie.

To Padſtowe
To Bottricks Caſtle, which is in the race of Hartlande, *alias* Hartry-point.
To Cleuelley
To Ilford Coume
To Mynnet high cliffes.
And, lastly, to the citie of Briſtowe.

At theſe places before recited we ſtayed and refreſhed our ſelues; ſometime we were conſtrained to put into theſe places for want of victuals, ſometime for to haue their certificats to teſtifie of our being there: ſometimes we were weather bound, and ſundrie accidents worth the noting happened vnto vs in many of theſe places; and our welcome in all places deſerueth due commendations, the particulars wherof hereafter followeth.

After we had paſſed Grauesend, as is aforeſayd, we came to the lands end; then we bent our courſe to Margat, which place hauing paſſed, we woone the forelande with ſome high billowes.

From thence to the ſouth forelande, and ſoone after we put in at Douer, where we ſtayed about vi. houres, and where we were greatly entertayned.

From thence we tooke to the Camber neſtes, which is betweene Rie and Douer, and ſo along the mayne ſea towards fayre Lee. Thin we rowed and ſayled along the coaſt vntill we came to Beachie, and paſſing by it, we harbored at new Hauen in Suſſex, where we had reaſonable good weather till we came

betweene the Ile of Wight and Portchmouth : there we had a great ſtorme, and in ſuch ſort ouerpreſſed with weather, that wee were conſtrayned to make towardes a caſtle, called Hurſt Caſtle, from whence, at the fall of winde and tide, we put foorth againe to ſea, and recouered to Sandwitch in Dorcetſhire. From thence we paſſed through a race, called S. Albons, which is a hed land, where we were in a great frett by reaſon of the race, and ſo continued hazarding our liues by meanes of that fret, to the great and daungerous race of Portland, where, by the good direction of our pilot and maſter, we ſought and ſtroue by great labour to take the aduantage of the tide and weather, whereby we paſſed through it in one houre.

Here did the billowes riſe verie hie, so that we were in great daunger, yet, God be thanked, we eſcaped them without any dammage. From thence we paſſed to Lime bay, where we ſtaied but one night, and from thence to Seaton, at which place we were compelled to carrie and lift vp our boate on ſhoare by extremitie of foule weather, for wee were there in great danger, by reaſon of frets, ſands, and fowle weather, which greatly troubled vs.

From thence we went to Tingmoth, and ſo to Dartmoth : there we remained two daies, and had good intertainement, and great courteſie offred vs

by the inhabitants thereof. And vppon the next day morning, being Sunday, wee put to ſea againe: there hauing a faire winde and tide, wee came to the Start, where the winde roſe and hemde vs in round about into a verie dangerous race (this was on the fifteenth of July), where wee were in ſuch an extremitie that we had like to haue beene drowned; yet it pleaſed God ſo farre to worke for vs, that we eſcaped the danger thereof: which done, wee went to the westward of Sawcombe; there wee were conſtrained to hall vppe our bote in a coue called Sower Mill, behind a rocke neare to Sir William Courtney, a verie bountiful knight, at whoſe houſe wee laie all that night, and would haue had vs to haue ſtaide longer. But from thence, hauing faire weather, wee came to Plimmoth.

Heere wee mette with her Maieſties ſhippes, where maiſter Captaine Fenner and maiſter Captaine Wilkinſon gaue vs great intertainement, eſpecially for that they ſaw we had leaue giuen vs from the right Honourable of her Maieſties counſell for our quiet and ſafe paſſage. And for that I was her Maieſties meſſenger, they gaue vs the greater intertainement, and ſtaide there one night; from thence we went to Lowe, and there ſtaide one night; from thence to Sainte Mawes, with verie calme and good weather, vntil wee came to the Lizard, being a place

well knowen to be moſt dangerous and full of rockes and raſes, where, God be thanked, we paſſed in the currant of the tide with great ſwiftnes, but with wonderfull danger, where, had it not beene well looked vnto of the maiſter, wee had all beene caſt away.

Then we did cutte ouer the Mouſe bay to Mouſhole, which is foure myles beyond the mount, where we were conſtrained, for want of neceſſarie victuals, to come backe againe to Penſance, where we lodged all night.

The next morning, we ſet out to goe for the landes end, where ſetting from Penſans with our halfe tide, to recouer the firſt of the tide at the lands end, we being in our boate a great way from the ſhore, our maiſter deſcryed a Pyrate, hauing a veſſel of foure tunne, who made towards vs amaine, meaning doubtles to haue robbed vs, but, doubting ſuch a matter, we rowed ſo neare the ſhoare as wee might; and by that time as he was almoſt come at vs, we were neare to a rocke ſtanding in the ſea, where this Pyrate thought to haue taken vs at an aduantage: for being come cloſe to the out ſide of the ſaide rocke, called Raynalde ſtones, he was becalmed and could make no way, and ſo were we. But God, who neuer faileth thoſe that put their truſt in him, ſent vs a comfort vnlooked for; for as we rowed to come

about by this rocke, ſuddenly we eſpyed a plaine and verie eaſie way for vs to paſſe on the inner ſide of the ſaide rocke, where we went through very pleaſantly, and by reaſon thereof he could not follow vs: thus we eſcaped ſafely, but he was ſoone after taken and brought in at Briſtow. Here we found great breaches, races and rocks, the winde then being northerly and altogether againſt vs, which was wonderfull painefull, troubleſome, and daungerous to vs: neuertheleſſe (God be thanked) we eſcaped in ſafetie, and recouered to Saint Iues, where we were well entertained. The next day we put to ſea againe, but being within fiue myles of Saint Iues, we were conſtrained to ſeeke for a coue, which we found, called Saint Dryney in Cornwall.

Here, for that we wanted victualles, our maiſter was conſtrained to goe climbe the great cliffe at Goodryvey, which is at the leaſt fortie fatham hye, and wonderfull ſteepe, which none of vs durſt venture to doe; and (God be bleſſed for it) he had no harme at al, but ſurely, to all likelyhoodes, had his foote once ſlipped, there could haue beene no recouery to haue ſaued him, but that he would haue beene bruſed in peeces.

At this place we ſtayed two dayes at maiſter Arondalles houſe, where we were greatly welcome, and from thence we went to Bottricks Caſtell, where

dwelleth a gentleman called maiſter Hynder : there we were wether bound, and conſtrained to ſtay full ſeuenteene dayes, where we had greate entertainement, he himſelfe offering vs, if we would ſtay a whole yeare, wee ſhould be welcome, and the rather for that I was one of her Maieſties ſeruants. But vpon the eighteenth day, the foule wether ſeaſing, we did againe put to the ſea through the race of Hartland, *alias* Hartipointe, which is as ill as the race of Portlande, which wee eſcaped, and recouered to Cleuelley, where wee were entertained by a very courteous gentleman, called maiſter Carey. And from thence wee came to Ilforde Coume, which was on Satterday at night, the firſt of Auguſt laſt paſt ; wherevpon, for that wee were ſo neare Briſtow, I deſired my company that wee might put to ſea that night, which they were loth to doe, yet at my importunate ſute they graunted thereto. But being at ſea, the winde aroſe very ſore from of the land, which put vs all in great feare, whereby I my ſelfe was conſtrained to row foure houres alone on the larboorde ſide, and my fellowe rower was compelled to lade forth water ſo faſt as it came into the boate, which did beate vpon me, and ouer me, very ſore, the winde then being eaſt and by ſouth. Thus I was conſtrained to labour for life, and yet had almoſt killed my ſelfe through the heate I tooke in that

time, rowing as is aforeſaide, vntill we came to Mynette.

This done, we went from Mynytte, and ſo betweene the two homes came to Briſtow in one tyde, and arriued at the backe of Briſtow, about ſixe of the clocke at night.

But it was wonderfull to ſee and heare what reioycing there was on all ſides at our coming : the Maior of Briſtow, with his bretheren the Aldermen, came to the water ſide, and welcomed vs moſt louingly, and the people came in great multitudes to ſee vs ; in ſo much as, by the conſent of the Magiſtrates, they tooke our boate from vs, not ſuffering vs once to meddle with it, in reſpect that we were all extreame wearie, and carried our ſaide boate to the high croſſe, in the citie : from thence it was conuaied to the towne houſe, there locked ſafe all night. And on the next morning, the people of the citie gathered them ſelues together, and had prepared trumpets, drummes, fyfes, and enſignes to go before the boate, which was carried vpon mens ſhoulders round about the citie, with the waites of the ſaide citie, playing orderly in honour of our rare and daungerous attempt atchiued. Afterwardes we were had to maiſter Maiors, to the Aldermen and Sheriffes houſes, where we were feaſted moſt royally, and ſpared for no coſt all the time that we remained there. Thus hauing

a while refreſhed our ſelues after our ſo tedious labours, we came to London on Saterday, being the eight of Auguſt, 1590; where, to ſpeake truth without diſſembling, our entertainement at our coming was great and honourable, eſpecially at the Court, and in the Cities of London and Weſtminſter: and generally I found that the people greatly reioyced to ſee vs in all places.

To conclude, I haue giuen order that the ſaide boate ſhal be brought by land from Briſtow to London, where the watermen and ſundry other haue promiſed to grace the ſaide boate with great melodie, and ſundry volleyes of ſhot, which very ſhortly is entended to be performed.

Here is to be remembred, that betweene Hartie-point and Cleuelly, the winde being verie ſtrong, my companion and oare fellow, Andrew Hill, in taking downe our ſayle, fell ouer boord into the ſea; where by great good happe, and by meanes that he helde faſt to a peece of our ſayle, we recouered him, and got him vp againe (although he were a verie waighty man), which if we had not done, I could not haue gotten any man to haue ſupplyed his roome: but when we ſawe that he was amended, we gaue God thankes for his recouerie.

Thus to God I, with my fellow mates, giue moſt hartie prayers and thankes for our ſafe deliuerrance

from ſo imminent daungers as we haue beene in ſince our departure from the court at Greenewitch, being ſtill defended by the mightie and handie worke of Almightie God, to whom we, in all obedience and duetie, dayly pray for the prosperous health of her Maieſtie, and her honourable Councell, whoſe liues and welfare is the ſtrength and maintenance of this land, and whom Almightie God proſper and preſerue now and euer. Amen.

FINIS. RICHARD FERRES.

A new Sonnet

Made vppon the arriuall and braue entertainement of Richard Ferris with his boat, who arriued at the Citie of Briſtowe on the third day of Auguſt, 1590.

Come, olde and young, behold and vewe,
A thing moſt rare is to be ſeene,
A ſeeley wherry, it is moſt true,
Is come to towne, with ſayle of greene,
With oares cullour of the ſame,
To happy Ferris worthy fame.

From London citie this wager ſure,
Was for to bring his wherry ſmall,
On ſurging ſeas, if life endure,
From port to port, happe what happe ſhall,
To Briſtowe citie of worthie name,
Where Ferris now hath ſpred his fame.

His boate not bulgd, but at high croſſe,
Was ſeene the third of Auguſt ſure,
Whereby the man hath had no loſſe;
But did ech willing heart procure,
For to be readie there in haſte,
To ſee the boate that there was plaſte.

Oh! mightie Joue, thou guide of guides,
Which brought this boat from ſurging ſeas,
Cleane from the rage of furious tides,
No doubt, Ferris, God thou didſt pleaſe,
Both thou and thine which were with thee,
You ſerued God, he ſet you free.

Good Andrew Hill, thy paines was great,
And William Thomas in this wherry;
And honour Ferris ſure doth get:
He doubtleſſe meanes to make you merry.
Your fame is ſuch through trauailes toyle,
You winne the ſpurre within our ſoyle.

Shall I preferre this to your ſkill ?
No, no, 'twas God that did you guide ;
For this be ſure, without his will
You could not paſſe each bitter tide.
But pray you did, no doubt, each houre,
Whereby God bleſt you by his power.

Oh ! gallant mindes and venturors bold,
That tooke in hand a thing moſt rare,
'Twill make the Spaniardes harts waxe cold,
If that this newes to them prepare ;
That three men hath this voyage done,
And thereby wagers great hath wonne.

But now we may behold and vewe,
That Engliſh heartes are not afrayde,
Their Soueraignes foes for to ſubdue :
No tempeſt can make vs diſmayde.
Let monſterous Papiſts ſpit their fill,
Their force is full againſt Gods will.

Hath ſeelly wherry done the deede,
That gallyes great dare not to trye ?
And hath ſhe had ſuch happy ſpeede,
That now in reſt on ſhoare ſhe lye ?
Doubtleſſe the Lord her Pylot was,
It could not elſe beene brought to paſſe.

Well, Ferris, now the game is thine,
No loſſe thou haſt, thanke him aboue;
From thy two mates doe not decline,
But ſtill in heart doe thou them loue.
So ſhall thy ſtore increaſe, no doubt,
Through him that brought thy boat about.

I end with prayers to the Lord,
To ſaue and keepe our royall Queene;
Let all true hearts with one accord
Say, Lord preſerue her grace from teene:
Bleſſe, Lord, her friendes, confound her foes,
For aye, Lord, ſaue our Royall Roſe!

JAMES SARGENT.

FINIS.

INTRODUCTION.

The following reprints are made from the original Broadsides in the editor's possession, and he knows of no other copies of them. The number of speeches and songs might have been increased from printed volumes of the time, published by Thomas Jordan, particularly from his "Royal Arbor of Loyal Poesie" (of which only two copies remain to us), but the editor wished to confine himself entirely to productions that had not been issued in a collected form.

Of course, it is needless to say anything of the historical event to which the documents relate; but the editor wishes to add here a note, from what he believes to be a unique tract, (now being reprinted for the use of his friends) regarding "Fisher's Folly", at which at least one of the speeches was delivered. The accounts hitherto printed of Fisher's Folly are deficient in several particulars furnished from this source. In the tract to which we refer, Fisher's Folly is thus spoken of by a Citizen, in conversation with a stranger to the metropolis:—"It is a verie faire house indeede, large and beautifull, incompast with many walkes and gardens of pleasure, builded by one Jasper Fisher, free of the Goldsmiths, late one of the sixe Clarkes of the Chancerie, and a Justice of Peace: it hath since, for a time, beene the

Earle of Oxford's place: our late Queene hath lodged there, and now it belongeth to Sir William Cornwallis. * * * This house, being so large and sumptuously builded by a man of no greater calling, was mockingly named *Fisher's Folly;* and a rime hath been lately made of it, and others the like (not farre off builded), in this manner:

> "'Kirkbye's Castle and Fisher's Folly,
> Spynyla's Pleasure and Megses glorie.'"

For "Spynyla's" we ought probably to read *Spinola's:* respecting "Kirkbyes Castle" and "Megses glorie," the tract in question affords no information. "*The Pleasant Walks of Moore-fields,*" &c., by Richard Johnson, 1607, 4to.

It is somewhat lamentable that the writers of the period could produce no better specimens of verse than are found on the following pages; but puritanism had then as nearly extinguished poetry, as loyalty afterwards nearly destroyed morality.

For convenience in reprinting these Broadsides, we have placed several marginal notes at the bottom of the page. In one instance, it will be seen that, two very different pieces are said to have been "sung" to the same tune.

J. P. C.

Broadsides

OF

SPEECHES, SONGS, ETC.

DELIVERED IN THE PRESENCE OF

General Monck,

CHIEFLY

IN THE HALLS OF PUBLIC COMPANIES

OF LONDON,

JUST ANTERIOR TO THE RESTORATION.

LONDON :

PRIVATELY PRINTED.

1863.

A

SPEECH

MADE TO THE

LORD GENERAL MONCK

At Clotheworkers Hall in London, the 13 of March 1659, at which time he was there entertained by that worthie Companie.

NAY then, let me come too with my Addreſſe.
Why mayn't a Ruſtick promiſe, or profeſſe
His good affection t'you? Why not declare
His wants, how many and how great they are?
And how you may ſupply them? Since you may
See our hearts mourn, although our clothes be *gray*.
Great Hero of three Nations! whoſe bloud ſprings
From pious and from powerfull Grandfire Kings;
With whoſe Bloud-Royal you've enrich'd your veyns,
And by continued policy and pains
Have equall'd all their glory; ſo that now
Three kingless ſcepters to your feet do bow,
And court protection and allyance too,
And what great men ſtill reach'd at ſtoups to you.
But you're too truly noble to aſpire
By fraud or force to greatneſs; or t'acquire

Scepters and Crowns by robbery, or baſe
And wilfull breach of truſts and oaths; nor place
Your happineſs on raviſhed dominion,
Whoſe glory's only founded on opinion;
Attended ſtill with danger, fear and doubt,
And fears *within*, worſe than all thoſe *without:*
You muſt ſtill watch and fear, and think, and muſt
Loſe all content to gratifie one luſt,
Should you invade the Throne, or aym at pelf,
Throw down three Nations to ſet up your ſelf.
Kings are but royal ſlaves, and priſoners too,
They alwaies toyl, and alwaies guarded go.
You are for making Princes; and can find
No work proportion'd to your pow'r and mind,
But Atlas-like to bear the World, and be
The great Reſtorer of the liberty
Of three long-captiv'd kingdoms, who were thrown
By others ſtrong deluſions, and their own
Miſguided zeal, to do and ſuffer what
Their very ſouls now grieve and tremble at:
Debauch'd by thoſe they thought would teach and rule 'um,
Who now they find did ruine and befool 'um.
Our meanings ſtill were honeſt; for alas!
We never dream'd of what's ſince come to paſs.
'Twas never our intent to violate
The ſetled Orders of the Church and State,

To throw down Rulers from their lawfull ſeat,
Merely to make ambitious ſmall things great,
Or to ſubvert the Laws; but we thought then
The Laws were good, if manag'd by good men:
And ſo we do think ſtill, and find it true;
Old Laws did more good, and leſs harm than New;
And 'twas the plague of countries and of Cities,
When that great-belly'd Houſe did ſpawn Committees.

We fought not for Religion, for 'tis known,
Poor men have little, and ſome great ones none.
Thoſe few that love it truly do well know
None can take't from us, where we will or no.
Nor did we fight for Laws, nor had we need,
For if we had but gold enough to feed
Our taking Lawyers, we had laws enough,
Without addreſſing to the Sword or Buff.
Nor yet for Liberties; for thoſe are things
Have coſt us more in *Keepers*, than in Kings.
Nor yet for Peace, for if we had done ſo,
The Souldiers would have beat us long ago.
Yet we did fight, and now we ſee for what;
To ſhufle mens eſtates: thoſe owners that
Before theſe wars could call eſtates their own,
Are beaten out by others that had none.
Both Law and Goſpel, overthrown together,
By thoſe who ne're believ'd in, or lov'd either.

Our truth, our trade, our peace, our wealth, our freedom,
And our full Parliaments that did get and breed 'um,
Are all devour'd, and by a Monſter fell,
Whom none but you could ſatisfie and quell.
You're great, you're good, you're valiant and you're wiſe;
You haue Briarius hands, and Argus eyes;
You are our Engliſh Champion; you're the true
St. George for England, and for Scotland too.
And though his ſtorie's queſtion'd much by ſome,
Where true or falſe, this Age, and thoſe to come,
Shall for the future find it ſo far true,
That all was but a prophecy of you;
And all his great and high atchievements be
Explain'd by you in this Mythologie.
Herein you've far out done him: he did fight
But with one ſingle Dragon; but by your might
A legion have been tam'd, and made to ſerve
The people, whom they meant t'undo and ſtarve.
In this you may do higher, and make fame
Immortalize your celebrated name,
This ages glory, wonder of all after,
If you would free the *Son*, as he the Daughter.

FINIS.

[No author's, and no printer's name.]

A SPEECH

Made to his Excellency the

LORD GENERAL MONCK,

and the Councell of State, at Drapers Hall in London, the 28 of March 1660. At which time they were entertained by that honourable Company.

Most honoured Sir, if a poore Schollar may
(Amongſt the reſt) his duteous offering pay,
Accept my might unto your merit, you
That have given life to us, and learning to.
How had the Churches glory laine in th' duſt,
A ſacrifice to the Phanatiques luſt,
The Virgin had been rifled, and our Lawes
Become a prey unto the monſtrous jawes
Of Wolves and Vermin, had not you ſtept in
Unto their reſcue: nay, the Citty bin
A Shambles made! You have redeem'd our States,
As though y'ad ſat in councell with the Fates,
And by your caſting voyce diverted our
Intended ruine. Thus you ſhew'd your power,
And love unto your Country; and ſo mixt,
It carries Settlement our hopes are fixt.
Ambition, that did gangrinate the State,

Like a falſe ſtarr's falln from its uſurpt height.
The ſpirit of Diviſion is now laid,
The Genius of three Nations in one made :
You have re-king'd our happyneſſe in theſe
Moſt reverend Patriots, branches of our peace ;
Theſe luminaries, that through envious night,
In th'abſence of our Sun, affourd us light ;
Whoſe pious care and courage ever wakes
More for our ſafety, then for their owne ſakes,
That prize a publick more then private good,
And ſwam not to a government through blood :
So clear in all their wayes, that if they might,
They will not take away anothers right ;
That if the Proverb hold (although but plain)
'Tis like the Man may have his Mare again ;
To you and them with reverence I proclaime
A hearty welcome in the Companies name,
Th' expreſſion of whoſe joyes tranſported me
Into theſe truths wrapt up in Poetry.
Goe on, brave Senators : may your Union prove
A subject to the World of peace and love !

Spoken by Walter Yeokney.

The Reader may take notice that the other Speech is a forged cheat, and diſowned by Walter Yeokney.

London : Printed for Henry Broome at the Gun in Ivy-lane. 1660.

A DIALOGUE

BETWIXT TOM and DICK, the former a Countryman, the other a Citizen. Preſented to his Excellency, and the Council of State, at Drapers Hall in London, March 28, 1660.

(To the tune of *I'le never love thee more.*)

Tom. Now would I give my life to ſee
This wondrous Man of might.
Dick. Doſt ſee that jolly Lad? That's he,
I'le warrant him, he's right.
Theres a *true Trojan* in his face;
Obſerve him o're and o're.
Come, Tom; if ever George be base,
We're truſt good-fellow more. } *Chorus.*

He's none of that Phanatique Brood,
That murther while they pray;
That truſſe and cheat us for our good
(All in a godly way).
He drinkes no bloud, and they no ſack
Into their gutts will poure;
But if George does not do the knack,
We're truſt good-fellow more. } *Chor.*

His quiet conſcience needs no guard;
He's brave but full of pitty.
Tom. Yet, by your leave, he knock'd ſo hard
H'ad like t'awak'd the Citty.
Dick. Foole! twas the Rump that let a fart,
The chaynes and gates it tore;
But if George beares not a true heart,
Ne're truſt good-fellow more. } *Chor.*

Tom. The City-blades are cunning Rookes;
How rarely you *collogue* him!
But when your gates flew off the hookes,
You did as much *be-rogue* him.
Dick. Pugh!—'Twas the Rump did onely feele
The blowes the City bore;
But if George be'nt as true as ſteele,
Ne're truſt good fellow more. } *Chor.*

Come, by this hand, we'll crack a quart;
Thou'll pledge his health, I trow.
Tom. Tope, boy! *Dick.* A luſty diſh, my heart!
Away w'ot! *Tom.* Let it go.
Drench me, you ſlave, in a full bowle:
I'll take it, an' 'twere a ſcore.
Dick. Nay, if George be'nt a hearty ſoule,
Ne're truſt good-fellow more. } *Chor.*

Tom. But heark you, Sirrah, we're to loud;
He'll hang us by and by.
Methinks he ſhould be vengeance proud.
Dick. No more then thee or I.
Tom. Why then, I'll give him the beſt blade,
That ere the *Bilbo* wore.
Dick. If George be not a bonny lad,
Ne're truſt good-fellow more. } *Chor.*

Tom. 'Twas well he came; we'd mawll'd the Tayle;
We've all throwne up our farmes,
And from the muſket to the flayle,
Put all our men in armes.
The girles had ta'ne the members down,
Nere ſaw ſuch things before!
Dick. If George ſpeak not the Town our owne,
Ne're truſt good-fellow more. } *Chor.*

But, prethee, are the folke ſo mad?
Tom. So mad, ſayſt? The're undone:
There's not a penny to be had,
And every mothers ſonne
Muſt fight if he intend to eate,
Grow valliant now he is poore
Dick. Come—yet if George don't do the feate,
Nere truſt good-fellow more. } *Chor.*

Tom. Why, Richard, 'tis a deviliſh thing,
We're not left worth a groate :
My Doll has ſold her wedding ring,
And Su has pawnd her coate.
The ſniv'ling rogues abus'd our ſquire,
And call'd our miſtreſs whore.
Dick. Yet—if George don't what we deſire,
Ne're truſt good-fellow more. } *Chor.*

Tom. By this good day, I did but ſpeak,
They tooke my py-bald mare,
And put the carrion wench to th' ſqueak :
(Things go againſt the hair)
Our prick-ear'd Cor'nell looks as bigg
Still, as he did before.
Dick. And yet if George don't humme his gigg,
Nere truſt good-fellow more. } *Chor.*

Faith, Tom, our caſe is much at one,
We're broke for want of trade :
Our City's baffled and undone
Betwixt the Rump and Blade.
We've emptied both our veines and baggs
Upon a factious ſcore :
If George compaſſion not our raggs,
Nere truſt good-fellow more. } *Chor.*

Tom. But what doeſt think ſhould be the cauſe,
Whence all theſe miſchiefs ſpring?
Dick. Our damned breach of Oaths and Lawes,
Our murther of the King.
We have bin Slaves ſince Charles his reign;
We liv'd like Lords before:
If George don't ſet all right again,
Ne're trust good-fellow more. } *Chor.*

Tom. Our Vicar (and hee's one that knows)
Told me once—I know what—
(And yet the thief is woundy cloſe)
Dick. 'Tis all the better—that.
H'as too much honeſty and witt
To let his tongue runne o're:
If this prove not a lucky hitt,
Ne're trust good fellow more. } *Chor.*

Shall's aſk what he means to doe?
Tom. Good faith, with all my heart:
Thou mak'st the better leg o' th' two;
Take thou the better part.
I'll follow, if thou't leade the van.
Dick. Content—I'll march before.
If George prove not a gallant man,
Ne're trust good fellow more. } *Chor.*

My Lord, in us the Nation craves
But what you're bound to do.
Tom. We have liv'd drudges. *Dick.* And we ſlaves.
Both. We would not die ſo too.

Restore us but our Lawes agen,
Th' unborn ſhall thee adore:
If George denies us his Amen,
Nere trust good fellow more.
} *Chorus.*

[No name of Author nor Printer.]

[N.B. There are two editions of this Dialogue: the only differences are of spelling, excepting that in one *Phantasques*, of the ſecond ſtanza, is properly made *Phanatiques*. For this error the broadſide may have been reprinted.]

A Song to his Excellency the Lord

GENERAL MONCK

at Skinners-Hall on Wednesday Aprill 4, 1660. At which time he was entertained by that honourable Company.

To the tune of *I'll never leave thee more.*

Admire not, noble Sir, that you ſhould heare
Beaſts eccho out your acclamations here,

And thoſe whom nature had tonguety'd ſhould breake
Ther ſilent Chaines your fulmouth'd praiſe to ſpeake.
It is no wonder, Sir, ſince that to you
The admiration of a greater's due,
Whilſt by your hands have curb'd the furious rage
Of ſteele, and have reſtor'd our golden age.
This Brittiſh Iſle, by nature fram'd to be
Of the great World the grand epitome,
Whom Neptune circling in his briny armes
Hath made ſecure from forreigne foes alarmes,
And Providence ſo ſeated that ſhe ſeemes
By her to priſe all other Diadems:
And yet ſhe thus freed from forraigne warres
Rent her owne bowels with inteſtine jarres;
And when ſo force of ſupercilious Spaine,
Nor power of furious France could from her gaine
Hir wealth and honour, ſhe of both bereaves
Hir ſelfe, and gives them to the baſeſt ſlaves.
He whoſe brave Heroes in the dayes of yore
Could beat down others Sceptors, or reſtore
Them at her will, now did her own betray,
And to her ſelfe her ſelfe did make a prey.
Oh, fooliſh Nation! whilſt thou fought to bring
Subjection to thee from thy Soveraigne King,
Forgets in bodies ruine muſt be red,
When Members rebels turn againſt the head.
A people who turn Traytors to their King

Muſt needs themſelves into deſtruction bring :
Moſt deſperate is their caſe, nor can I rate
The miſchiefes which ſucceed a headleſſe State.
This you have prov'd, and now you ſadly ſee
Rebellion recompenc'd with miſerie.
But ile be ſilent here, and will no more
Thus ſmartly rub yon raw and galled ſore,
Since here you came not to lament, or make
A Faſt, but feaſt for your Redemptions ſake.
And 'twas to you, great Sir, they did intend,
And to your praiſe I ſhould my ſpeeches bend.
And think not, Sir, that your renowned name
Receives detraction on the rols of fame
By being ſung by me ; for though that here
My guards and followers do not appeare
To ſhow my greatneſſe, yet at my command
The Forreſts bow and as my Subjects ſtand :
And though I boaſt my ſelfe a mighty King,
My greateſt honour is your praiſe to ſing.
Let Rome no more her Fabius ſhow or boaſt,
His moderate prudence ſav'd her being loſt,
Since you have juſtly bragge your wiſe delaies
Have ſav'd a Nation, crown'd your ſelfe with Baies.
Had you been furious, and have caſt the dye
Of war, we now might all in aſhes lye,
Triumph'd on by our foes, when now we ſee
England reſtored to its Liberty

By this your prudence : nothing now remaines
But that you recompence our other paines,
And crown your merits, whilſt you and our ſtrife
By giving Head as well as Body life.
The Members you have joyn'd, yet they're but dead
Whilſt thus they ſtand diſſever'd from the Head.
Procyed then, George, and as thou haſt brought down
The Traytors, ſo reſtore the lawfull Crown,
That after ages may thee juſtly call
Reſtorer of thy Country, King, and all.

The Reader may take notice that this is the right speech, sung by W. Yeokney.

London : Printed for William Anderſon, in the Year 1660.

[N.B. This ſpeech, miſcalled "a ſong," is wretchedly printed in the extreme haſte of publication : p. 13, l. 5, "Whilſt" ſhould be *Who*; p. 14, l. 22, "Since you have" ought to be "Since you *may*"; p. 15, l. 3, "and" ought to be *end*, &c. If it were *ſung*, it is clear that it could not be to the ſame tune as the preceding Dialogue; yet *I'll never love thee more* was the ſame as *I'll never leave thee more.*]

A

SPEECH

Made to his Excellency the Lord
General MONCK,
At the Council of State at Goldſmiths Hall
in London,
The tenth day of April 1660, at which time they were entertained by that honourable Company.

After a Song in four parts, at the concluſion of a Chorus, enter a SEA-CAPTAIN.

Let us make one too : are you grown ſo ſtout
To contrive Peace, and leave the Seaman out ?
Have you in thoſe large Bowls, which Plenty gave yee,
Drank off the Ocean, and ſwallow'd the Navy ?
You never think upon our rocks and ſhelves,
So you may ſnudge in quiet by your ſelves.
Are you not Britains ? Is not Navigation
The only guard and glory of the Nation ?
Can you have treaſure brought without a Fleet ?
What is it gilds Cheapſide and Lombard ſtreet,
But our ſea trade ? By our cutting the curl'd
Ocean ye hold commerce with all the World.

Whence come your coſtly carpettings and works
That grace the chambers of triumphant Turks,
But from beyond-ſea? And wiſe men of truſt
Beleeve, if ever we have peace agen, it muſt
Come from beyond-ſea; and d'ye goe about
To make a peace, and leave the Main-maſt out?
But wheres my Admiral? Oh! I have ſpy'd him:
His merits are ſo clear no clouds can hide him.
I muſt go droll with him though: *What Chear, hey?*
Up to the ears in Cuſtard? heres a fray
Compounded without bloudſhed: theſe would be
Good bitts upon a march, George; or at ſea,
When in the fury of tempeſtuous weather,
Wee and our meat were pickled up together:
Here are pure Quarters! Plenty keeps her ſpring
In London: 'tis a City for a King!
I came juſt now aſhore to ſpeak with you,
Directly up to Goldſmiths Hall, I knew
Where I ſhould find you out. You love to ſettle
With honeſt hearts, and men of the beſt mettle.
They love St. George, and yet they highly ſet
A value on St. Dunſtan:* they'r well met:
They both did put the Devil in a dump:
One had him by the Noſe; tother the *Rump;*
And therby hangs a tayl. When I came hither,

* St. Dunſtan was a patron of the Goldſmiths.

My buſineſs and my boldneſſe, mixt together,
Made me thruſt in. Where crowd you? (cry'd they all)
Quoth I, to ſpeak with my Lord General:
I'm one of his Sea Captains: preſently
The Maſter and the generous Company
All bad we welcom, and did ſtrongly woo
Me to bid you ſo, and this Council* too.
In theſe, or ſuch like words, they bad me ſay
The Sunn's not welcomer to a dark day
Than you unto this City; for you are
Temp'rate in Undertakings, ſtout in Warr,
Prudent in Councils, quick when dangers call,
Secret in great deſigns, honeſt in all.
'Twould make the greateſt Rebell quite renounce ill
To ſee but ſuch a Souldier, ſuch a Council!
God proſper both! and may you never ceaſe
Till you have brought home the bright Princeſſe, Peace,
That long-loſt Lady. Could we make a crown
As rich as that was worn by Solomon,
Rather than we would loſe her, or diſpleaſe her,
(I mean fair Peace) wee'd give that Crown to ſeize her.

If any other Speech be printed, pretended to be ſpoken in Goldſmiths Hall, they are Counterfeits, and none true but this. THO. JORDAN.

London, Printed for H. B. at the Gun in Ivy-lane, 1660.

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* To the Council of State.

A

SPEECH

Made to his Excellency

GEORGE MONCK, General, &c.

The Twelfth day of Aprill, M.DCLX,

At a Solemn Entertainment at Vintners-Hal,

Wherein his illuſtrious Virtues are ſhaddowed forth under the Emblem of a *Vine.*

Welcome (great Sir) thrice welcome to this Hall!
We 've nothing elſe to welcome you withall;
All elſe is but your own: to You we owe
Life, Liberties, Eſtates, Religion too.
All elſe is in your power, only our hearts
Are free to welcome and admire your Arts.
Time was when we were forc't to court our chains,
And kiſſe the rod that jerk't us, for our pains:
We durſt not cry for fear of t'other laſh,
But ſmooth'd our browes, and blubber'd faces waſht.
Our Lurdan maſters made us them reward
For keeping of our Liberties in ward.
But unto You our hearts aſpire to fall
A willing ſacrifice this feſtivall:
Nor think it (Sir) a hollow complement;

We deal in Wine, *Wine only truth doth vent.*
Now, give us leave to borrow from our trade
Something which may your radiant virtues ſhade:
And what may better ſuit you than the Vine,
That noble plant, which does ſuch worth enſhrine?
Firſt in its leaves, which hide and guard the cluſter,
It notes your modeſty, which hides your luſtre:
It ſhews your ſecrecy, by which ſecur'd,
You have a bloudleſs Victory procur'd.
O happy ſoul! whoſe ſilence could do more
Then Arts and Armes, then Retorick and Power.
You have three nations redeem'd, and yet
Not ſpilt one drop of bloud in doing it.
You gently did the ſtrength of weapons ſteal
Out of their hands before they could it feel.
Let Rome and Tully boaſt; let Athens bleſs
Demoſtenes, and thundring Pericles,
Give me the man who works without a noiſe,
Who ſpares his tongue and hands, but wit employes.

Again, the Vines not ſpent in leaves and paint,
But under its own fruitful load doth faint;
That load which lightens men of all their cares,
And fainting ſpirits with new life repairs.
Thus You (my Lord) oppreſs your ſelf with pains
To bring forth unto us more eaſy gains.

Under your watchful eyes we ſleep ſecure,
Under your armes our commerce we enſure.
Peace, Freedom, Laws (both humane and divine)
Are the delicious fruits of You, our Vine.
Theſe are your firſt-fruits, and they taſt ſo ſweet,
We long for thoſe which hang not ripened yet:
Theres ſomething ſtill remains to crown the reſt,
To bind all faſt, and make us firmly bleſt.
Some are already drunk with what they taſt,
And in a drunken fit quarrel for haſt.
We wreſtle yet with jealouſies and threats:
The time muſt ripen all with kindly heats.
There are Phanatiques that on both ſides rage,
'Till by your art you coop 'em in one cage;
And while you check religious lunacies,
Reſtrain likewiſe prophaner luxuries.
Secure all ſtakes; all ſober men engage:
This will embalme your Name to future age.

And as the Vine adorns its prop, and ſpreads,
And twiſts the branches of the tree it weds,
So do your virtues ſpread about theſe Lands,
Which you eſpouſe and link them all in bands
Of ſacred wedlock: all men do combine
In You, and mingled intereſts intwine:
You moderate, You huſh and ſilence all
Our jangling factions and confuſed brawle.

Bind all unto Your ſelf, and each to other;
Let none engroſſe You, be a common Brother.

The Vine (as in the Parable we read)
Refus'd to domineer with lofty head:
Though Brambles may in lordly rule delight
To ſcratch and tear, and rend down all by might,
The humble Vine ſeeks no ſuch rampant tops,
But lowly creeps unleſs advanc't by props.
Thus You aſpire not unto gay dominion,
Whoſe happineſs is meerly in opinion.
It is preſum'd you'd rather *make a King*
Then your own hands to ſway the Scepter bring:
This will immortalize and blaze your ſtory,
And crown your head with ſp[l]endant beams of glory.

If any other Speech be printed, pretended to be ſpoken in Vinteners-Hall, they are counterfeits, and none true but this.

THO. JORDAN.

[N.B. It will be ſeen from what follows that a very ill-written "panegyric" upon Monk was printed with ſame date; but we may doubt whether it was ſpoken like that above given. Jordan may himſelf have orally pronounced what he wrote, and it is to be borne in mind, that he had at one time been an actor.]

FAMES GENIUS.

OR A

PANEGYRICK

upon his Excellency, the

LORD GENERAL MONCK.

At Vintners Hall, Thurſday, the 12th April, 1660.

Amongſt the reſt the Muſes gave conſent
That I this worthleſſe form might now preſent
To the Worlds view: The ſubject ſeems too high
To be compriz'd in an Epitomy:
Confeſt indeed; but I have ſtraind my Quill,
Dy'd in the ſable wave, to'ts utmoſt ſkill,
And in Enchiridion ſpread his fame,
Whoſe merits floats, whilſt others ſink with ſhame:
Not to unmantle ſelf and ſubtilty,
But the true Portraicture of honeſty.
(Monck 'tis I mean) at a far eaſier rate
Then blood-ſhed, purchas'd freedom in our State
When as the Nation groand, torturd with pain
Of a confuſion ſteept within her Brain.
What ſad diſtempers did ſhe undergo!
Lull'd up and down by Hereſy, toſt to and fro
By frantick Policy, self-intereſt, and what Art,

Not to abate, but to augment her ſmart!
Some Empericks did pretend to give her eaſe
In this her giddy languiſhing diſeaſe,
But through miſtaken apprehenſion us'd
Applied wrong remedies, and were confus'd.
Then, others thought to take the State in hand;
Finding their purpoſe fail, were at a ſtand.
The reſt of this wiſe Conſultation
Concluded ruine for an application:
Thus thrown from hand to hand, her Lethargy
Was almoſt grown to a diſparity.
A Lethargy, indeed, cenſured to be
By ſo long ſleeping in her miſery.
At laſt awak'd, and when awak'd ſhe cry'd
Liberty, ſmother'd for want of Liberty, but deny'd,
Deem'd as an unfit ſalve, yet in fine prov'd
To be the ſelf-ſame thing as it behov'd.
Then, from the North that great Adjutator came,
Whoſe approbation gave him the beſt name;
Within whoſe breaſt contracted ſeem'd to be
Valour with Wiſdom and honeſt Policy:
Theſe three united were the means that wrought
Our Nation's cure which ſo long we ſought.
Mars* himſelf yielded, and not uſually
Reſtrain'd his arms from wonted cruelty:

---

* Pax ſine Bello.

His angry brow ſeem'd vayld with modeſty
When thus perceiving (Monck) his prudency.
Now the ſcene's alterd, the Oppreſſor's gone,
Each Actor ſtrives to quit his action :
Twas but a Dream when they playd aym at all,
To ſore too high is but to have a fall.
To themſelves ſophiſters, our diſcontent
Recoyle[s] again : Heaven relief hath ſent :
Now the black clouds withdrawn, the bloody Vaile
Is rent in ſunder by a Northern gale :
The gloomy night is paſt ! Awake ! behold
Aurora does her Majeſty unfold.
The rav'nous Lyon, dreading the ſight of fire,
Couches, or uſual dos to his den retire.
So when this blazing Comet did appear
Our prey-ſeekers were poſſeſt with fear,
Affrighted with their own conſcience, terrified
With its black diſmal aſpect, ſlunke aſide.
Why may not exild Juſtice tranſport make
Now to its manſion, and poſſeſſion take ?
Riſe from diſpair ! here is our hope arriv'd ;
Brave George 's at hand, and bids us be reviv'd.

Englands content, perſiſt, thy work begun,
Gives more then much eaſe to the Nation :
Proceed, great General : Honour is thine own

In doing what thou haſt already done:
But if thy inclination points to more,
As ſeldom Heroes reſt, on ſuch a ſcore,
Twere not amiſs, but meet to contrive
Thy fainting Patient, a reſtorative
To what affection bends, as commonly
We find moſt ſovereign is ſympathy,
And as experience approves, the beſt thing,
Does beſt agree, call'd by the name of KING.

C. SOUTHAICK.

Carmina quam ſcribunt fama perennitent.

London, Printed for J. Jones, and are to be ſold at the Royal Exchange in Cornhill. 1660.

[N.B. It does not appear that this very inferior performance was actually pronounced before Monck at Vintners' Hall. The author himſelf calls it "a worthleſs form," and adds, nevertheleſs, that "the Muſes gave conſent" that it ſhould be preſented "to the world's view." It may be doubted whether they condeſcended to interfere in the matter. Southaick was probably as unknown to the Muſes in his day, as he is to the world at large in ours.]

A SPEECH

Made to his Excellency the
LORD GENERAL MONCK,
and the Council of State,
At Fiſhmongers-Hall in London, the thirteenth of April, 1660,
At which time they were entertained by that Honorable Company.

Written by THO. JORDAN.

After a Song of difference betwixt the *Lawyer*, the *Soldier*, the *Citizen* and the *Countrey-man*. The Chorus being ended, enter the Ghoſt of Maſſianello, Fiſher-man of Naples.

Is your Peace juſt? What rock ſtands it upon?
Conſcience and Law make the beſt Union.
If you gain Birthrights here by bloud and ſlaughter,
Though you ſing now, you'l howle for ever after.
Truſt my experience, one that can unfold
The ſtrangeſt trueſt Tale that er'e was told:
In my degree few men ſhall overtake me;
I was as great as Wickedneſs could make me:
This heart, this habit, and this tongue to boot,
Commanded forty thouſand Horſe and Foot.
In three weeks time my fortune grew ſo high

I could have match'd my Fiſher's family
With the beſt bloud in Naples. Right and wrong,
And life and death attended on my tongue,
Till (by a quick verticitie of Fate)
I find too ſoon what I repent too late,
And though a Rebell in a righteous clothing,
My glow-worm glories glimmerd into nothing.

Thus fell that Fiſher-man that had no fellow :
I am the wandering ſhade of Maſſianello,
Who ſince I was into perdition hurl'd,
Am come to preach this doctrine to the world.

Rebels, though backt with power and ſeeming Reaſon,
Time and Succeſs, ſhall feel the fate of Treaſon.

But ſtay! What Picture's this hangs in my ſight ?*
Tis valiant Walworth, the King-ſaving Knight,
That ſtabd Jack Straw. Had Walworth liv'd within
Theſe four months, where had Jack the Cobler been ?
It was a bold brave deed, an act in ſeaſon,
Whileſt he was on the top-branch of his Treaſon.

But from that Shaddow dropping down my eye,
I ſee a Subſtance of like Loyalty.†

---

* He looketh up to the Picture of Sir William Walworth (who ſtab'd Jack Straw) that hangeth over the head of my Lord General.

† To the Lord General.

If long renowned Walworth had the fate
To ſave a King, You have to ſave a ſtate;
And who knows what by conſequence? The Knight
By that brave deed gain'd every man his right;
And you by this may gain each man his due,
Not onely truſty hearts, but Traitors too.
He drew blood; you did not: 'tis all one ſenſe,
There's but a *Straws* breadth in the difference.
He ſav'd the Town from being burnt, and You
Have reſcued it from fire and plunder too.
He was this Companies good benefactor,
And you have been their Liberties Protector:
For which, I heard them ſay, they would engage
Their ſtates, their blouds and lives, againſt all rage
That ſhall oppoſe your juſt deſignes; and that
You are the welcom'ſt Gueſt ever came at
This table: they ſay, All they can exhibit
Is not ſo much a treatment as a tribute:
They call you the firſt ſtep to Englands bliſs,
The true fore-runner of our Happineſs.
And joyn'd with theſe great Councellors, who are
Our beſt preſervatives in Peace and War,
You have a loyal heart, a lucky hand,
Elected for the cure of this ſick Land,
Who by Protectors and unjuſt Truſtees
Hath been enſlav'd, and brought upon her knees.
We humbly pray this may be thought upon

Before the Kingdoms Treaſure be quite gone,
And hope you will (though Envy look a ſquint),
When all is fit, put a juſt ſteward in 't.

Spoken by WALTER YOUKENEY.

Chorus.

Then may your fame out-live all Story,
And prove a Monument of Glory :
Kings and Queens (as tribute due)
On their knees ſhall pray for you.
Whilſt all true hearts confeſs with tongue and pen,
A Loyal Subject is the beſt of men.

London, Printed by W. Godbid over againſt the
Anchor Inn in Little Britain. 1660.

[N.B. Muſic ſeems to have commenced and ended this performance, the ſpeech having been delivered in the interval by Youkeney, Yeokney, or Yockney (as the name was variouſly ſpelt), and not by Jordan, the author of it.]

THE

ENTERTAINMENT

of the

LADY MONK

at Fiſhers-Folly :

Together with an Addreſſe made to her by a Member of the Colledge of Bedlam at her viſiting thoſe Phanatiques.

The Bedlams Speech.

Topſie tervie, hai down derry !
You ſober boyes lets now be merry ;
Here comes the noble George's Wife :
Let's then beſpeak her to the life.

Moſt noble Lady, now we ſee
The World turns round as well as we :
Our chains are ornaments, our cells
Are Palaces where Honour dwells :
Whilſt you adorn this place, we know
No greater happineſſe below,
Than to behold the ſweet delight
Of him that will reſtore our right.
Madam, to you it is we look,

As the beſt Scripture in our Book.
Could we but learn to be ſo wiſe
As love our Head as well as Eyes,
Our Univerſity might be
Happy in your felicity;
Our chains as uſeleſſe as the large
Contents of Lamberts no-diſcharge:
Our time not ſpent in picking ſtraws,
Our holds only moſt wholeſome laws.
Our Bedlam true Phanatiques keep,
Not ſuch as dream when faſt aſleep.
Let George know we are not ſo mad,
But we can love an honeſt Lad.

The Speech at Fiſhers-Folly.

Thrice welcome, noble Lady, to this place,
Wife to a perſon ſprung of royall race,
Whoſe high-born Soul proclaimes him one of thoſe
Which clame an intereſt in the Milkie Roſe;
Upon whoſe brow prudence and valour try
Maſtries, and ſtrive each other to outvie:
And, what's his greateſt praiſe, his Royalty
Appears full fraught with ancient loyalty.
The rareſt jewels that the world imparts
Are royal ſubjects crown'd with loyal hearts.
And ſuch (ſweet Lady) is your royall Spouſe,
Who cannot chooſe but mind his former vowes.

One that is verſt in honeſt politics,
And deeply hateth ſuch pedantick tricks
As Murder, Rapine, Perjury, which crimes
Were in vile Cromwels and the Rumpers times
Accounted godlineſs, and in wrong ſenſe
Stil'd acts of Heavens gracious Providence:
But now (I hope) we ſhall be freed from th' Spell
And witching Charms o' th' Devill and Machiavel.
They muſt invent new ſleights, a cloak that's ſtronger,
Religion will vayle vilany no longer:
All men have now found their falſe knavery out,
But noble George hath put them to the rout.
As Fabius wearyed Hanibal, he ſo
Blaſted their force, yet gave them never a blow:
Wonderfull Conqueror, that could withſtand,
Nay, foyle his Enemy without a hand!
Never had England a more proſprous fate,
Nor purchaſt freedome at a cheaper rate!
Who abſent, lo! we pay all honour due
To her who is a part of him—that's you;
Even you (fair Lady) who are ever bleſt
In his injoyment. Y'are a welcome gueſt
Unto our Board, whoſe preſence makes us jolly,
Since you vouchſafe to come to Fiſhers Folly;
So called from the founder, a Lackwit,
Who built the Houſe, but could not finiſh it.
Our George a greater work hath well begun,

And ſcorns to leave it, till it's throughly done.
He gently does his buſineſſe, and hath learn'd
To move the wheele, ſo that it's not diſcern'd;
And with a ſilent calmneſſe doth aſſwage
The Hot-ſpur ſpirits, and the fiery rage
Of fierce Phanatiques, who, like fooliſh Elves,
By their mad zeal would have burnt up themſelves.
Thus hath he wiſely ſtopt the mouths of thoſe
Builders of Babel, which did ſtill oppoſe
Th' repayring of our Sion; to whoſe ayd
Wee'l all ſtand up untill the top-ſtones layd;
And after all confeſſe great George to be
The chief Reſtorer of our Liberty;
And you, thrice happy favourite of fate,
Who have ſo wiſe, ſo great, ſo good a Mate!

If any other Speeches ſhall be pretended to be ſpoken before the Lady Monk at Fiſhers Folly, they are falſe and diſowned by W. Y. Printed 1660.

[N.B. W. Y. probably means Walter Yeokney. "Fiſher's Folly," in Biſhopſgate, was ſo called from Fiſher, the builder of it, who left it unfiniſhed for want of funds. See Stow's *Survey*, 1598, p. 350, &c.]

A PANEGYRICK

To his Excellency
THE LORD GENERAL MONCK.

By Richard Farrar, Eſq.

England's St. George, who did the Virgin free
From Dragons jaws, was but a Type of Thee!
You (Noble George) that Saint ſurpaſſes farr;
Monck's name alone hath quenchd our flaming Warr.
He but one Dragon ſlew, one Virgin freed,
But thou three Kingdoms haſt redeemd, (bleſt deed!)
Redeem'd from numerous Dragons' tearing paws,
Who kill'd our King, and trampled on our Laws:
Monſters of monſters! (O moſt ſtrange defeat!)
And yet thou did'ſt not either fight or treat;
And this ſo calmly, with ſuch ſilence too,
And ſo much ſpeed! Thou did'ſt Thy Self out-do.
The King is ſo oblig'd, Himſelf doth owne,
'Tis by thy conduct Hee aſcends the Throne;
And our Three Nations all, all jointly, do
Court thee by Statues, and adore Heaven too.
Three Kingdoms Th' haſt united (a new way!)
The King Hee thanks Thee, and the People pay

To thee a ſecond duty: Happy they
To whom Three Nations unconſtrain'd [obey]
What powerfull charms, in ſweeteſt [union all,]
Surround thy Soul, Virtues great Prodi[gall!]
Thy valour hath been try'd by Sea [and land,]
And thou beſt know'ſt on either [how to ſtand.]
So worthily Thou haſt thy ſelf beh[avd]
Love in the hearts of both ſides is in[ſlav'd.]
Well may our Iſland boaſt to have [by birth]
A man ſo modeſt, of ſuch mighty W[orth.]
Succeeding times ſhall wonder at the [fame]
We juſtly give, and celebrate thy N[ame.]
Thy glorious Statue of Corinthian [braſs]
Shall ſtand while Time is Time [(telling each claſs]
Of thy great Acts) and ſtiled t[ruthfully]
The Guardian Angel of our M[onarchy.]

FINIS.

London, Printed by John Macock. May 22, 1660.

[N.B. The original, and (as far as we know) unique, broadſide is ſo damaged near the end, that we have been obliged to ſupply ſome rhymes conjecturally.]

ANAGRAM

On his Excellency the Lord General

GEORGE MONCK;

King come ore.

You divine Cabaliſts, who raiſe your fame
By your expounding every word and name,
See, here's a Name makes all the world to ring!
GEORGE MONCK interpreted is *Come ore King*.
Come ore King Charles, receive your triple Crown:
Ile give you them, yet give you but your own,
Sayes the moſt loyal and moſt prudent Knight
That vertue ever taught; for his delight
Is to teach all Juſtice and Loyalty
That his unparallel'd example ſee.
The Fleets and Flocks, meeting on ſeas and ſhore,
Extoll GEORGE MONCK that caus'd the KING COME ORE.
His name foretold what now himſelf hath done,
By bringing in the lawfull Heire and Son
Of Charles the Firſt, undoubted ſucceſſor
To Brutus, Fergus and the Conqueror.
When ſtateſmen heard we would the King reſtore,
They aſk'd who durſt do't? we ſaid KING COME ORE!
He ſign'd a blanck, and ſent it to the King:
Our Monarch aſk'd no more; but ORE did bring

His loyall train, big with content
T'imbrace George Monck, and's true free Parliament.
Vive George Monck! for ſince the King came ore
We reap thoſe joyes we ſowd in teares before.
Propitious Heaven's the STUARTS long preſerve,
And Moncks as long our gracious Kings to ſerve!

For Mr. WILLIAM CLARK, Sec.
W. DRUMMOND, Gent.

[N.B. Son to W. Drummond of Hawthornden, and afterwards knighted by Charles II—perhaps for this happy Anagram.]

THE PROLOGUE

To his Majeſty at the
firſt Play preſented at the Cock-pit in
WHITE HALL,

Being part of that Noble Entertainment which their Majeſties received Novemb. 19 *from his Grace the Duke of Albemarle.*

Greateſt of Monarchs! welcome to this place,
Which Majeſty was ſo oft wont to grace
Before our Exile, to divert the Court,
And ballance weighty cares with harmleſs ſport:

This truth we can to our advantage ſay,
They that would have no King would have no Play.
The Laurel and the Crown together went,
Had the ſame foes and the ſame Baniſhment.
The Ghoſts of their* great Anceſtors they fear'd;
Who by the art of conjuring Poets rear'd,
Our Harries and our Edwards, long ſince dead,
Still on the Stage a march of glory tread.
Thoſe Monuments of Fame (they thought) would ſtain,
And teach the people to deſpiſe their Reign.
Nor durſt they look into the Muſes Well,
Leaſt the cleer Spring their uglineſs ſhould tell:
Affrighted with the ſhadow of their rage,
They broke the Mirror of the Times, the Stage.
The Stage againſt them ſtill maintain'd the war,
When they debauch'd the Pulpit and the Bar.
Though to be Hypocrites be our praiſe alone,
'Tis our peculiar boaſt that we were none.
What e're they taught, we practis'd what was true,
And ſomething we had learn'd of honor too.
When by your danger and our duty preſt,
We acted in the field, and not in jeſt;
Then for the Cauſe our Tyring-houſe they ſack't,
And ſilenc't us that they alone might act.

* Altered to "*your* great Anceſtors" by Davenant in MS.

And (to our ſhame) moſt dext'rouſly they do it,
Out-act the Players, and out-ly the Poet:
But all the other Arts appear'd ſo ſcarce,
Ours were the Moral Lectures, theirs the Farſe:
This ſpacious land their Theater became,
And they grave Counſellors and Lords in name;
Which theſe Mechanicks perſonate ſo ill,
That ev'n the oppreſſed with contempt they fill.
But when the Lyons dreadful ſkin they took,
They roard ſo loud that the whole Foreſt ſhook,
The noiſe kept all the neighbourhood in awe,
Who thought 'twas the true Lyon by his pawe.
If feigned Vertue could ſuch wonders do,
What may we not expect from this that's true?
But this great Theme muſt ſerve another age
To fill our Story, and adorne our Stage.

By WILL DAVENANT.

London, Printed for G. Bedell and T. Collins, at the Middle Temple Gate in Fleet-ſtreet. 1660.

FINIS.

[N.B. This broadſide is a curious dramatic relic, independently of its connexion with the events of the time: moreover, our copy is ſubſcribed by Davenant himſelf.]

INTRODUCTION.

RICHARD JOHNSON, the writer of "The most famous History of the Seven Champions of Christendom" (entered at Stationers' Hall in 1596, although the oldest known copy is of 1608) and of various other productions, was in all probability the author of the ensuing very rare tract, of which we never saw, or heard of, more than two exemplars. He put his well known initials at the end of the dedication to Sir Thomas Middleton, Lord Mayor of London in 1613; and there he claims, as Richard Johnson had always done, to be a freeman of the city. It will be seen throughout, that R. I. treats the magistrates, and other wealthy inhabitants and traders, with peculiar respect and deference.

His professed object was to expose certain flagrant abuses existing in the metropolis, and to direct the attention of persons in authority to the cheats and rogues who preyed especially upon the rich, the young, and the unwary. He entreats the Lord Mayor and Aldermen "to overlook the evils" he points out, not of course meaning thereby that the authors of them should be spared, as we now commonly employ the word "overlook", but that they should be looked into, and severely punished. The dicing houses, bowling alleys, and tabling houses, as the author calls ordinaries, where gentlemen and gamesters often collected and

dined, were, in his opinion, the great sources of the mischiefs of which he complains; and sharpers, brokers, and money lenders (occupying the places of our modern pawn-shops) were the persons who practised on the wants and ignorance of the thoughtless. As a remedy, especially as regarded Jews, he calls attention to the precedent of the massacre of five hundred Israelites in the reign of Henry III, almost seeming anxious that the bloody scene should be re-enacted in the reign of James I. In our day, as if we honoured them for their adherence to their ancient faith, we encourage the Jews to play a prominent part in our political system, and to obtain a firm hold of the soil of their adoption. How soon they may be thought to have engrossed more than their share of it, we know not; but we have recently seen the gifted son of a conscientious Jew holding a public station second only to that of the Prime Minister of the Empire.

Johnson enters into no particulars, and points out no offending individuals: on the contrary, he carefully avoids a description of the modes in which many of the frauds were accomplished, lest, as he says, he should enable others to commit them. There is no doubt that he was well instructed upon the subject, and his tract affords a curious illustration of prevailing crimes and corruptions. The style is careless, and, as might be expected, the printing in various places, incorrect.

Having neglected to copy it when this rare publication passed through our hands, we have gladly been indebted to Mr. Halliwell for the transcript we have employed. His zeal and accuracy are well established.

J. P. C.

LOOK ON ME, LONDON.

I am an honest Engliſhman, ripping up the Bowels of
Miſchiefe, lurking in thy ſub-urbs
and Precincts.

TAKE HEED:

The Hangman's Halter, and the Beadle's whip,
Will make the Foole dance, and the Knave to skip.

LONDON,
Printed by N. O. for Thomas Archer, and are to
bee ſold at his ſhop in Popes-Head Palace
neere the Royall Exchange. 1613.

To the Right

Honourable Sir Thomas

MIDDLETON, KNIGHT,

Lord Maior of the moſt famous

Citty of London.

RIGHT Honorable, as to the fairest ornament of this glorious Citty, doe I moſt humbly dedicate this my ſmall diſcovery of abuſes; wherein is declared ſome of the hidden evils harboured in the bowels of London, for the which I know your Honour is as ready to finde reformation, as you are willing to heare them reported; for in the firſt yeare of the Kings Majeſties Reigne (your Lordſhip being then Shriefe of this Citty) you made your visitations in the ſub-urbs, and out-places of the precincts of London, to enquire after evil livers, and by juſtice ſtrove to root out iniquity: which good beginning

will eternize your glory, and eſtablish proſperity in this worthy Citty.

And no doubt but your Honour's fore-paſſed care, in comforting the good, and bridling the wicked, hath impreſſed an inward love in the hearts of the Commons, and bred an aſſurance in your happy proceeding; for it concerneth the proſperity of all our children and kinsfolkes, and a benefite to the whole eſtate of the youth of this citty.

I (onely) of zeale in theſe few ſheets of paper, have diſcovered inſufferable faults, but not ſpoke of the faulty men, whom I referre to your wiſedome to be conſidered of. To your Honours cenſure do I preſent this my travell, and at your commandment myſelfe; vowing in the action of a poore Freeman of London, to ſeeke the good of this famous Citty, and ſhew myſelfe willing for your Honours imploiment.

Your Honours poore
well-wiſher,
R. I.

TO THE YONG MEN OF LONDON,

AS WELL GENTLEMEN AS OTHERS.

I am perſwaded, that in this Dedication, I doe ſalute the moſt part of all the yong Gentlemen of England, in that they either dwell, or have beene in this worthy Citty of London, where they have ſeene many wanton alectives to unthriftines, which, like to inchanting adamant rockes, drawes gold and ſiluer as faſt as iron and ſteele.

Therefore (yong men) you muſt bee armed with more experience then the capacity of yong yeares, or elſe, aſſure your ſelves, repentance will vn-looſe your fetters: for, truely, I cannot ſee, how yong men of the beſt education can ſcape untangled, when vice is ſo converſant with elder yeares. O! how happy were it for your poſterity, if all dicing-houſes, and allies of gaming, were ſuppreſſed in and about this citty: from which, if you cannot bee drawne, this little booke will guide you ſafe, and give you faire warnings of many of your companions falles. I beſeech you bee adviſed, and learne to ſhun theſe miſchiefes by other mens harmes, that the reward of this my

writing may prove fortunate, and myſelfe happy to ſee you thrive and flouriſh.

I dedicate this Booke to the Honourable Magiſtrate to whom appertaineth the correction of evill livers, your worſt enemies; I meane the ſucking ſhifters now ſecretly lurking in the circuits of this famous citty, of whom his good Honour, I hope, will eaſe you, and make you proſperous by the reformation. So, leaving to trouble you with a tedious Induction, I end at this time, but in no time will leave to be,

Your wel-wiſhing friend,

R. I.

A COUNTREY MANS COUNCELL,

Given to his Sonne, at his going up to dwell at London, being a true Touch-ſtone for this age, found out by Time and Experience.

London, where thou intendeſt to goe (ſonne William) and ſet up thy lives reſting place, is at this day (as thou knoweſt) the Capitall Citty of our countrey, and the paragon of Chriſtendome, a place of much honour and reputation, as well in reſpect of reverent

gouernement, as ſumptuous building and riches: London (I ſay) is the ſtrength and ornament of this wel-governed land, unto which place every gentleman, and almoſt every yeoman of ability, ſendeth the ripeſt witted of his children, either to ſtuddy the common lawes of England, or become merchants to enrich their countrey; wherein the love of a father to his ſonne is diſcharged, and the duty of a friend to his countrey performed.

But yet take this admonition from me, thy father. In this good citty are many alectives to unthriftineſſe; by which meanes, where the father hath beene at charge to make his ſonne a lawyer, to doe his countrey ſervice, or a merchant or tradesman to become a good member to his flouriſhing citty, his aforeſaid ſonne (for want of government) many times ſpends his whole ſubſtance, to the utter undoing of his poſterity, and great ſhame of his kindred. Therefore take heed, my ſonne; one ſcabbed ſheepe infecteth a whole flocke, and one waſtfull prodigall makes a ſwarme of unthrifts: of which many there be now, that live in and about the citty of London, that will quickly ſeize upon thee, and ſuch fond yong men as thou art, and by their lewd conditions draw thee from ſtudy, or from thy other buſineſſe, and bring thee acquainted with their wicked conſorts and companions; and where muſt it be, but in ordi-

naries, dicing-houſes, bowling-allies, brothel-houſes, and ſuch like, where their bravery, revelling, and merry company is able to bring a ſtaid man into their fellowſhip; but much more eaſier a light-headed yong man, as thou art, and ſuch as comes unexperienced out of the countrey, as now thou doeſt.

But now, being intangled in their fellowſhip, firſt pride infecteth thee with a deſire to be as brave as the beſt; where, if thou haſt living, either in poſſeſſion, or poſſibility, thou ſhalt finde ſweet baits amongſt them to choake thee with all; for many of theſe places aforeſaid nouriſh moſt dangerous and wicked gueſts, which will quickly cloſe with the unexperienced yong man, and of his ability maintaine themſelves cunningly like gentlemen, which bee gallant ſhifters, cunning pandors, and covetous brokers.

Firſt, the gallant ſhifter, like a cunning companion, in apparrell, countenance and boldneſſe, will checke mate with men of right good worſhip, when he himſelfe (perhaps) in a greene thicket by the highway ſide, with a maſked face, a piſtoll, and a whip-cord, gets his whole inheritance.

But the manner of ſuch cunning ſhifts I thinke neceſſary to conceale, leſt the reports prove more hurtfull to the evill inclined, then the admonition profitable to the well diſpoſed: but this I aſſure thee

of (as many a gentleman's vndoing witneſſeth) that theſe expert ſhifters, by falſe dice, slippery caſting, and other like ſlights, dally with yong noviſſes ſo long, till they make their purſes a poore penyleſſe banquet.

And (my ſonne) bee thou thus conceited; that the man that is enticed to bee a dicer, of his owne accord will become a whoremaiſter, where a few of ordinary dinners in that kinde, will waſte a great deale of his ſubſtance.

But ſome will ſay, the want of acquaintance will keepe him chaſte: but I conclude with the prouerbe, Mony will hire a guide to goe to the Diuell. And ſurely at ſuch ordinary meetings as be in bowling-allies, and dicing-houſes, a man may finde many of theſe neat pandors, ſuch as onely live upon brokage of love, fellowes that will procure a womans acquaintance for a dumbe man: theſe bee no baſhfull companions, but ſuch as glory in their base faculty, their common talke will bee of ribaldry, and matter of like purpoſe. And to conclude, hee will take advantage of time and place, and cunningly blow a meeting of faire women into my yong maiſters eares, and then his company needeth not to bee requeſted; for preſently deſire maketh him mad for their meeting. Where? hee cryes; Come, let us goe! and so, with more haſte then good ſpeede, hies to ſome

blinde brothell houſe about the ſubvrbs, or ſkirts of the citty, where (peradventure) for a pottle or two of wine, the embracement of a painted ſtrumpet, and the French welcome for a reckoning, the yong novice payeth forty ſhillings, or better.

Yet for all this, my brave ſhifter hath a more coſtly reckoning to give him; for being thus growne into acquaintance, hee will in a familiar kinde of curtesie, accompany him up and downe the citty, and in the end will come vnto a mercer's or goldſmith's ſhoppe, of whom the yong gentleman is well knowne: there will he cheapen velvet, ſatten, jewels, or what him liketh, and offer his new friends credit for the payment, he will with ſo bold a countenance aſke this friendſhip, that the gentleman ſhall bee to ſeeke of excuſe to deny him. Well, although the penyworths of the one bee not very good, yet the payment of the other is ſure to bee currant.

Thus by prodigall ryots, vaine company, and raſh ſuretieſhip, many of our Engliſh yong gentlemen ar learned to ſay,

> I wealthy was of late,
> Though needy now [I] be:
> Three things haue chang'd my ſtate;
> Dice, wine, and Venerie.

But to our purpoſe. The delights of theſe tablinghouſes are ſo pleaſant and tempting, that a man when

hee hath there loſt all his money, will be moſt willing, even in the place of his undoing, to ſtand money-leſſe, and bee an idle looker on of other mens unthriftineſſe.

After all this, there ſeizeth vpon the needy gentleman, thus conſumed, another devouring caterpiller, which is the broker for money, one that is either an old bankerout Citizen, or ſome ſmooth-conditioned unthrifty gentleman farre in debt : ſome one of theſe will helpe him to credit with ſome of their late creditors, with a ſingle proteſtation of meere curteſie. But, by your favour, they will herein deale moſt cunningly ; for the citizen broker (after money taken out for his paines, conſideration for the time given, and loſſe in ſelling of the wares put together) will bring the yong gentleman fifty pounds currant money for a hundred pounds good debt.

Mary, the gentleman broker will deale more gallanter, for he will be bound with his fellow gentleman for a hundred pound, ſharing the money equally betweene them, not without ſolemne promiſe to diſcharge his owne fifty, and, if need be, the whole hundred pounds aſſurance.

But let all theſe miſchiefes goe : here is want ſupplied, which breakes brazen walles, money received, which betrayeth kingdoms ; for the ſame, nothing but inke, wax, and parchment delivered, which is a

merry exchange, if a man ſhould be alwayes thus buſied in receiving, and never finde leaſure for the repaiment.

But oh! thou unhappy yong gentleman, whatſoever thou be, that art matched! heere must I breathe awhile, and admoniſh thee with a few notes of my councell of experience; for I know thy covetous deſire of money is ſuch, and ſo great, that thou hadſt rather become debter for forty pounds, then to ſpare forty ſhillings out of thy purſe: therefore, take this Leſſon from a tongue of experience. Thou wert better give one of theſe fellowes ten pound, then to bee bound for fifteene, for what ſo remaineth thou ſaveſt, when all that thou ventreſt thou looſeſt. And be thou aſſure, though thou wilt finde no time to satisfie thy covenant, yet will thy creditor worke thee an arreſt, which (untill hee bee fully contented and payd) will give thee little eaſe, and leſſe liberty. But I feare me, all in vaine doe I give this councell to a Prodigall, that is tied to covetouſneſſe with ſilver linkes; for prodigality and covetouſneſſe chained together are two extreme paſſions, and ſo violent, that no phyſicke can cure, but beggary and death. Beggary is the end of prodigality, and death the end of covetouſneſſe; yet in my minde, of them both the covetous man is the worſer; for with his riches he doth no man good, no not ſo much as himſelfe, when

the prodigall by the undoing of himſelfe enricheth many : therefore, the beſt that may be ſaid of the prodigall concludeth an undoing of himſelfe and his poſterity.

I have read in the workes of a famous Phyloſopher, which ſaith, The prodigall man never obſerveth time, beginning, nor end, untill ryot hath conſumed him and his patrimony. And where is it conſumed, but in ordinaries, dicing-houſes, bowling allies, and ſuch like aſſemblies ? which, if they were ſuppreſſed, many a mans land would be kept from ſelling, many a mans necke from the halter, and the common-wealth (perhaps) from further mischiefes. And from my heart I wish, that upon the gate or dore of every tabling-houſe and bowling-alley might bee ſet a whip and a halter for a ſigne ; then ſurely all unthrifts and their aſſociates would be aſhamed to come to thoſe places, unleſſe ſhame had utterly forſooke them.

I have but yet begun to anatomize the head of these ſanctuaries of iniquity ; there are heapes and whole bodies of evils follow. The deceite of dice, the charge of ſtrumpets, the ſleight of couſenage, and the cunning of brokage, is all that I have yet layd upon our wilde-headed yong gentlemen, which (like carrions) onely prey upon gold, ſilver, and ſuch like carrlage : theſe bee but ſucking flyes, the biting ſcor-

pions come after: even as a bird, that hath but one feather limed, by ſtriving fettereth her whole body; ſo the unfortunate yong gentleman, which is brought behinde hand by the hazard of dice, through a vaine hope to redeeme himſelfe, followeth his miſchiefe, to the ſpending of the laſt payment of all his eſtate; and then (to helpe him forward) ſome one ſpy of the lawe, or other, namely a petty-fogger (the reverence done unto the lawe, and good lawyers reverenced) is evermore ſneaking into the company of rich heires, and ſtill keepes an alphabet of all ſuch gentlemens names that frequenteth theſe common gaming-houſes: his eyes are ſetled upon their diſpoſitions, and his exerciſe is daily to ſearch the Rolles and the Office of the Statutes, to learne what recognizances, morgages, and ſtatutes do charge their lands.

This is the pernitious broker; the other helped the needy gentleman to money at fifty in the hundred loſſe, but hee helpeth him to ſell land at five yeares purchaſe.

I muſt heere digreſſe from the prodigality of the gentleman unto the covetneſſe and uſury (I cannot well ſay) of the citizen, although he dwelleth in the Citty, for the true citizen (whereof London hath plenty) liveth upon his calling, bee hee a merchant venturing abroad, or tradesmen living at home. But theſe ſhames of good cittizens, I meane ſuch as

tradeth but only to a gaming-houſe, or at the furtheſt travelleth but to a bowling-alley, a horſe-rifling, the meeting of gentlemen at an ordinary, and ſuch like.

There, with eaſe and ſafety, doe theſe fellowes gather wealth and riches as faſt as the good cittizen with much hazard, and farre travels.

Theſe caterpillers come not thither to play the unthrifts, but to prey upon unthrifts, and yet for company, and to avoyde ſuſpition, they will ſometimes play the good-fellowes, and now and then ſport a pound or two.

Theſe men need not too greedily ſeeke for purchaſes, for the neceſſity of decaying gentlemen, and yong cittizens, will make them faire offers, and their ſpyes (as I ſayd before) will give them knowledge where there is ſound dealing.

Now, amongſt theſe fellowes there is ſuch deceite, coloured with cleanly ſhifts, as many gentlemen are for a trifle ſhifted out of their livings without hope of recovery; for it is well knowne, that the extremity and hard dealing of ſuch men hath impreſſed a naturall mallice in the hearts of gentlemen againſt cittizens; in ſo much that if a gentleman purpoſe to ſcoffe a cittizen, he will call him, a trimme merchant: likewiſe the cittizen, scoffing the gentleman, will call every common fellow a jolly gentleman.

Truly, truly, in my minde, this mortal envy betweene theſe two worthy Eſtates was firſt begotten by the cruell uſage of covetous merchants in former ages, by hard bargaines gotten of gentlemen, and ſtill nouriſhed as revenges taken of both parties.

Thus one miſchiefe drawes on another, and in my opinion gaming-houſes are the chiefe fountaines thereof: which wicked places firſt nouriſheth our yong men of England in pride, then acquainteth them with ſundry ſhifting companions, whereof one ſort cozeneth them at dice and cardes, another ſort conſume them with riotous meetings, another ſort by brokage bringeth them in debt, and out of credite; and then awaiteth covetouſneſſe and uſury to ſeaſe upon their livings, and the officious Serjeant upon their liberties: and all this (as I ſaid before) principally proceeds by the frequenting of gaming-houſes.

But let us now ſearch deeper into theſe wounds of a common-wealth; for if we conſider all things aright, there is more fouler matter behind, and ſuch things as makes my heart bleede to thinke of. We have but yet ſpoken of thoſe gaming-houſes, which are chiefly for the entertainement of courtiers and gentlemen: the others bee of a more private ſtanding, which be called common-houſes, where the vulgar and inferiour ſort of people reſort, ſuch as have poore wives and children, and families to care for.

Surely, the inconvenience cannot chuſe but bee great, when a poore man leaveth his houſe, and the company of his wife and family, and dineth abroad amongſt gaimeſters, whoſe wits bee ſtill labouring which way to deceive him.

This order, me thinkes, is a bad order, and a breach of credite, to ſee a Trades-man, or one that gets his living by the ſweate of his browes, to eate and drinke abroad, unleſſe one neighbour invite another; but ſufferance hath brought this diſorder to ſuch a cuſtome, that it is now made a daily practiſe amongſts our poorer ſort of cittizens. Marry, the maiſters of theſe gaming houſes want no gueſts, for where carion is, crowes will be plenty, and where mony is ſtirring, Theaters will not be idle.

Yong cittizenes, for the moſt part, depend upon their credite, and, therefore, are loath that there ſhould be an open knowledge of their unthriftineſſe: all the better (I ſay) for the biting cheater, for cloſe in a chamber one of theſe cogging knaves getteth more money in an howre, than many an honeſt man ſpendeth in one yeare.

But, above others, this one thing is much to be lamented: by this vaine delight unthrifty cittizens conſume other men's goods, who (perhaps) laboured painefully to get them, when gentlemen, although

that they undoe their poſterity, ſpend but their owne goods and lands.

The eares of the Magiſtrates are daily full of the breaking of yong marchants, and here I lay before their eyes, the cauſes thereof; even theſe wicked meeting places: they bee places unto which Magiſtrates come not, and, therefore, the abuſes un-knowne unto them, but I thinke it a worke of much honeſty to reveale them, and in the magiſtrate a worke of more juſtice to reforme them; and, although this be true that I write, and the evils more then I will ſpeake of, yet I finde my conſcience free from their ſhifts, as I preſume that no man (as faulty) will, or can, reprehend mee for thoſe kind of courſes: and to keepe myſelfe more cleere from them, I will paſſe by thoſe ſtreetes, where theſe vile houſes are planted, and bleſſe mee from the inticements of them, which, in deed, are many and more dangerous, in that they pleaſe with a vaine hope of gaine.

There now comes into my mind a pretty ſaying of a diſtemperate dicer, which ſolemnly did ſweare, that he believed, that dice were firſt made of the bones of a witch, and cardes of her ſkin, in which there hath ever ſince remained a kinde of inchantment, that whoſoever once taketh delight in either ſhall never have power utterly to leave them: for, quoth hee, a hundred times have I 'vowd to leave both,

yet have I not the grace to forſake either. But now, againe, to the poſſibility of reformation, to overcome this inticing miſchiefe.

If the Magiſtrates ſurvaid but theſe vile houſes by honeſt conſervators, you ſhould finde the painefull travels of capitall magiſtrates much eaſed, many men's lives ſhall bee ſaved, gentlemen have more land, and cittizens greater ſtore of money; which mettle is the greateſt ſtrength of a citty, for where money is not ſcarce, trafficke is plenty, which ſupporteth all citties; but to my purpoſe; theſe deviliſh houſes are cauſes that marchants have ſo much land, and gentlemen ſo little government.

I have alredy ſhowne to what extremity the better ſort of theſe houſes bring a number of our floriſhing yong gentlemen; to what miſery the ſecond ſort (called Ordinaries for cittizens) bring a great number of yong marchants.

Now remaineth the diſcovery of the third ſort of theſe haunts, which are placed in the sub-urbs of the citty, in allies, gardanes, and other obſcure corners, out of the common walkes of the magiſtrates.

The daily gueſtes of theſe privy houſes are maiſterleſſe men, needy ſhifters, theeves, cut-purſes, unthrifty ſervants, both ſerving-men and prentiſes. Here, a man may picke out mates for all purpoſes, ſave ſuch as are good. Here a man may find out fellowes,

that for a pottle of wine will make no more conſcience to kill a man, then a butcher a beaſt. Here closely lie Saint Nicholas Clearkes, that with a good northerne gelding will gaine more by a halter, then an honeſt yeoman will with a teame of good horſes. Here are they that will not let to deceive their father, to rob their brother, and fire their neighbour's houſe for an advantage. Theſe brave companions will not ſticke to ſpend frankly, though they have neither lands nor goods by the dead, nor honeſty by nature. But how will this hold out? Fire will conſume wood without maintenance, and ryot make a weake purſſe without ſupply.

Gentlemen (for the moſt part) have lands to make money, and the yong cittizens [a] way to get credite; but theſe idle fellowes have neither lands nor credite, nor will live by any honeſt meanes or occupation: yet have they hands to filtch, heads to deceive, and friends to receive, and by theſe helpes, moſt commonly, ſhift they badly well.

The other, upon currant aſſurance, perhaps get termed theeves; for the broker agreeeth before, with the borrower, to receive more then was borrowed, becauſe before hee ſteale, hee tels the party how much he will ſteale, as though hee ſtole by law; nay, I may ſay, without law; for, like a miſtery, theſe brokers have deviſed more ſorts of lending upon

pawnes than there bee trickes at cardes; but I am affraid to ſhew you them, leſt I ſhould teach you to bee of that kind. But yet ſome few examples will I heere venture on, as hereafter followeth: the parties I do know now reſident in London.

I know a broker that will take no intereſt for his money, but will have the leaſe of your houſe, or your land in uſe, receiving rent for the ſame till you pay your principall againe, which will come to a greater gaine than three-ſcore in the hundred.

I know another that will take no intereſt money, but will have pewter, braſſe, ſheets, plate, table-clothes, napkins, and ſuch-like things, to uſe in his houſe, till his money come home; which will looſe more in the wearing than the intereſt of the money will come to.

I know another that will take a pawne twice worth the money that hee lends, and agree with the borrower to redeeme it at a day, or looſe it; by which meanes the poore borrower is forced ſometimes, for want of money, to looſe his pawne for halfe the valew.

I know another that will not lend, but buy at ſmall prices, and covenant with the borrower to buy the ſame againe, at ſuch a price, at ſuch a day, or looſe it: this is a fellow that ſeekes to cozen the laws; but let him take heed, leaſt the devill, his

good maiſter, cozens not him, and, at the laſt, carry him poſt into hell.

I know another that will lend out his money to men of occupations, as to butchers, bakers, and ſuch like, upon condition to bee partners in their gaines, but not in their loſſes: by which means, hee that takes all the paines, and ventures all, is forced to give the broker halfe the profits for his money.

I know another, for his money-lending to a carpenter, a bricke-layer, or a plaiſterer, will agree with them for ſo many daies' works, or ſo many weekes, for the loane of his money; which, if all reckonings bee cast, will come to a deere intereſt.

I know many about this Citty that will not bee ſeene to bee brokers themſelves, but ſuffer their wives to deale with their money, as to lend a ſhilling for a peny a weeke to fiſh-wives, oiſter-women, oringe-wenches, and ſuch-like: theſe be they that looke about the citty like rats and weaſels, to gnaw poore people alive, and yet go inviſible.

This, if it be well conſidered of, is a Jewiſh brokage; for, indeed, the Jewes firſt brought uſury and brokage into England, which now, by long ſufferance, have much blemiſhed the ancient vertues of this kingdome: let us but remember this one example, how that in the time of King Henry the Third, the good cittizens of London, in one night,

ſlew five hundred Jewes, for that a Jew tooke of a Chriſtian a penny in the ſhilling uſury, and ever after got them baniſhed the citty. But, truely, theſe brokers afore-ſaid deſerve worse then Jewes, for they be like unto ſtrumpets, for they receive all men's money, as well the beggar's as the gentleman's; nay, they will themſelves take money upon brokage, to bring their trade into a better cuſtome, which in my minde is a wicked cuſtome to live onely by ſinne.

The good Magiſtrates, I hope, will overlooke theſe evils, leaſt theſe evils over-rule their poſterity; but eſpecially theſe tabling-houſes, wherein, ſo many hundred ſhifters maintaine themſelves gallantly, to the undoing of a number of good gentlemen, cittizens, trades-men, and ſuch-like; for if the ſhifters in, and within the level of London, were truely muſtered, I dare boldly ſay they would amaze a good army. I would their cloſe coverts were diſcovered, and then no doubt but juſtice would find their faults, or repentance ſhew their amendment.

To conclude, it is every man's caſe in this land, that hath care of his poſterity, to be ſuitors for reformation: the evill hereof even periſheth the marrow and ſtrength of this happy Realme. I meane the ability of the gentry is much weakened, and many good cittizens almoſt burſted by haunting of

theſe ungracious houſes. If this my diſcovery bee conſidered of by wiſedome, I presume it will prove beneficiall to this glorious monument of the land, London I meane, which the Lord bleſſe and keepe in this her wonted proſperity.

Amen.

FINIS.

INTRODUCTION.

We know of no other perfect copy of this clever performance than the one to which we have resorted for our reprint.

Who William Bas may have been nobody has ascertained: some have supposed that he was the same William Basse, who in 1613 published a poem (a fragment of it only has come down to us) on the death of Prince Henry, under the title of "Great Brittaines Sunnes-set, bewailed with a shower of Teares." We are not of that opinion, and for this reason: in 1613 William Basse speaks of his "young Muse," as having assisted him to lament the loss of Prince Henry: if he had begun writing in 1602, and had then put forth a separate, though small, volume, it is not at all likely that eleven years afterwards he would have pleaded his youth as an excuse for insufficiency. Our notion is that the two might be father and son, and that the son may have caught his inclination for verse from the father. The son was the more ambitious, and attempted a higher class of poetry, but the father's success, in his inferior department, was certainly greater than that of the son in his loftier aim, as evidenced by anything the latter has left behind him, whether in print or in manuscript.

Anthony Wood informs us that the author of "Great Brittaine's Sunnes-set" was "a retainer of Lord Wenman of Tame" (*Ath. Oxon.*, IV, 222, edit. Bliss); and such may also have been the case with his father, who writes as if he then filled some menial capacity; but his education was clearly superior to such a position, and he, very likely, assumed the character of a "serving-man" only for the sake of his poem, and for the advantage it gave him in argument, as speaking from his own experience.

It has been suggested that "Bas," as it is spelt on our title-page, was only an abridgment of the real name; but it will be seen that on p. v he makes it rhyme with "pas," *i. e.*, pass, which he probably would not have done if the real name had been Basset, or any other beginning with "Bas."

A few errors will be noticed as the reader proceeds, such as "But if these times," on p. 8, which ought to be "But *in* these times." On the whole, however, the piece was well printed in 1602.

J. P. C.

Sword and Buckler:

OR,

SERVING-MANS DEFENCE.

By WILLIAM BAS.

—— Agimusq; hæc prælia verbis.

AT LONDON

Imprinted for M. L. and are to be ſold at his ſhop in S. Dunſtans Churchyard.

1602.

TO THE HONEST AND FAITHFUL

Brotherhood of True-hearts, all the old

and young Seruing-men of England,

health aud happineſs.

I that in ſeruice yet haue never knowne
More than might well content my humble hart:
(I thank the God of heauens mightie throne,
My maſters favour, and mine owne deſart)
Yet am for you the champion of good will,
Becauſe I feelingly conceive your ill.

To taxe their minds to whom we doe belong,
I neither purpoſe nor deſier much:
The publike multitude that do's us wrong,
And none but them, my vaine muſt chiefly touch:
In whoſe rude thoughts my youth is grieu'd to ſee,
That Serving-men ſo ſlightly reckon'd bee.

Long ſtood we mute, and heard ourſelves defam'd
In every moodie jeſt, and idle braul;
Not now our prize is ſeriouſly proclaim'd,
And I become the chalenger for all:
My ſtage is peace, my combat is a word,
My muſe my buckler, and my pen my ſword.

Who treads my ſtage is chaleng'd, yet not tride:
Who tries my combat fights, yet feels no weapon:
Who ſees my buckler's dar'd, but not defide:
Who touch my ſword is hit, but neuer beaten:
For peace tries no man, words can make no fight,
Muſes doe but invent, and pens but write.

Now if my actions proſper, you ſhall ſee
Your titles grac'd with greater eſtimation;
Or at the leaſt we ſhall no longer bee
Deprived of deſerved reputation:
But if my firſt attempts have no prevailing,
I will ſupplie them ſtill in never failing
To be your faithfull brother,

WILL. BAS.

TO THE READER.

READE if you will: And if you will not, chuſe;
My booke (Sir) ſhall be read though you refuſe:
But if you doe, I pray commend my wit,
For, by my faith, 'tis firſt that ere I writ.
Who reades and not commends, it is a rule
To hold him very wiſe, or very foole.

But whoſoere commends, and doth not reede,
What ere the other is, he's a foole indeede:
But who doth neither reade nor yet commend,
God ſpeed him well; his labour's at an end.
But reade, or praiſe, or not, or how it pas,
I rest your honest, careleſſe friend,

WILL. BAS.

SWORD AND BOCKLER, OR SERVING-MANS DEFENCE.

1.

A MAN that's neither borne to wealth, nor place,
But to the meere deſpite of Fortunes brow,
Though, peradventure, well endew'd with grace
Of ſtature, forme, and other giftes enow,
Submits himſelfe unto a ſervile yoke,
And is content to weare a livery cloke.

2.

Whether it be by hard conſtraint of need,
Or love to be made perfect in good faſhion,
Or by the meanes of ſome unlawfull deed,
That might deprive an ancient reputation;
Who-ever to this courſe himſelfe doth give,
Is call'd a *Seruing-man.* And thus doth live

3.

Continually at hand, to ſee, to heare
His lords, his maſters, ladies, miſtris will,
T'attempt with dutie, readines and feare,

What they commaund his ſervice to fulfill:
And yet not as he would, but as he ſhall,
To grudge at nothing, to accept of all.

4.

To act with truth and ſerviceable ſkill
The taſks or offices impoſde on him,
To be obſervant and induſtrious ſtill,
Well manner'd, and diſpoſde to goe as trim,
As wages, gifts, or proper ſtate affords;
Active in deedes, and curteous in words.

5.

Having a head well wonted to abide
To goe without his ſhelter, cold and bare;
Having a heart well hammerd, ſtrongly tride,
On Chances anviles, fornaces of Care;
A good capacitie to underſtand,
A legging foote, a well-embracing hand.

6.

This man of all things muſt abandon pride,
Chieflie in geſtures, and in acts exteriour;
For greater ſtates can by no meanes abide
Ambition in a perſon ſo inferiour:
Yet in his private thoughts no whit diſmiſt
To prize his reputation as he liſt.

7.

Though if he be himſelfe of gentle blood,
Or of his nature loftily diſpoſde,
Yet never let him brag himſelfe ſo good;
But rather hold ſuch matters undiſcloſde,
And keepe his ſtate and cariage in one faſhion,
Gracing himſelfe with inward eſtimation.

8.

For if we doe inſult in tearmes of ſhow
Above our callings, then we ſeeme to ſwarve;
But if we humble our affections low,
We muſt needs gaine the love of them we ſarve:
Which to our merits if they liſt not pay,
Then we are men of more reſpect then they.

9.

But if theſe times (alas, poore ſeruing-men!)
How cheape a credit are we growne into!
With what enforcing taxes, now and then,
This envious world doth our eſtates purſue!
How poore, alas, we are ordain'd to be,
How ill regarded in our povertie!

10.

What dutie, what obedience daily now
Our hard commanders looke for at our hands!

And yet how deadly cold their bounties grow,
And how unconſtant all their favours ſtands!
How much we hazard for how little gaine,
How fraile our ſtate, how meane our entertaine!

11.

How ſubject are we to the checking front,
For every ſmall and trifled overſight!
Compeld to ſhift, predeſtinate to want,
Surfet with wrong, yet dare demaund no right:
Organs of profit upon imputation,
Outcaſts of loſſe on euery ſmall occaſion!

12.

Our lords they charge, our ladies they command,
And who but us? And for a thing not done,
Our lords and ladies anger, out of hand,
Muſt turne us walking in the ſummers ſunne,
While thoſe things that are done muſt alwaies lye,
As objects to a nice exceptions eye.

13.

In common-wealth or bus'neſſes of ſtate,
If lord or maſter exerciſde hath bin,
Who but his ſervant thereupon muſt waite,
What accidents ſoever fall therein,
And be induſtrious in all meanes he can:
For why he weares his badge, and is his man.

14.

And in contempt of any adverſarie,
Or mortall triall of the life or land,
How oftentimes the maſter might miſcarie,
Unleſſe he be attended, and well mand
With ſerving reſolutes, that at a word
Will rather loſe their lives, than leave their lord.

15.

But what ſhould I care to recount or no
Partiquerly every thing we doe?
Ye lords and maſters cannot chuſe but know,
That whatſoever thing belongs to you,
That danger, trouble, paines, attention aſks,
We are your ſervants, and it is our taſks.

16.

Your ſlight regard and recompence of this,
So duplifies the bondage of our ſtate,
That oftentimes, ſolicited amis
By extreame want, and overrul'd by fate,
Thereby it comes to paſſe, that now and then
Many miſchances hap to ſerving-men.

17.

The countrie, then, that with her purblind eyes
Beholds theſe things in lothſome ignorance,

Catch at report, and piece it out with lyes,
Raſh cenſures, and defaming circumſtance,
Affirming what they would have oft denide,
If in ſuch caſe they might be roughly tride.

18.

But ſee, how hatefull is but lately growne
This fatall title of a Serving-man,
That euery dunghill clowne and every drone,
Nor wiſe in nature nor condition,
Spares not to vilefie our name and place,
In dunſicall reproch, and blockiſh phraſe.

19.

A morkin-gnoffe, that in his chimney nooke
Sits carping how t'advance his ſhapeleſſe brood,
And in their ſeverall properties doth looke,
To ſee whats beſt to bring them all to good,
One points he out a ſmith, and one a baker,
A third a piper, fourth a coller-maker.

20.

If one, more native gentle then the reſt,
To be a Serving-man doth now demaund,
Up ſtarts his ſire, as bedlim or poſſeſt,
And aſks his ſonne, and if he will be hangd?
Shalt be a hangman, villaine, firſt (quoth he):
Amen (ſay I) ſo he be none for me.

21.

The pearking citizen, and minſing dame
Of any paltrie beggerd market towne,
Through rotten teeth will giggle out the ſame,
Though not in ſo harſh manner as the clowne.
I have but two ſonnes, but if I had ten,
The worſt of them ſhould be no Serving-men.

22.

Thus is our ſervile innocence expoſde
To the reprochfull cenſures of all ſorts,
To whom our lives were juſtly ne'r diſcloſde,
But by uncertaine larums, falſe reports,
Whereof, men apt to judge (be't truth or no)
Doe raſhly ſpeake, before they rightly know.

23.

Who let's us now to finde our owne defence
Againſt all ſuch encounters offer'd thus?
Who is ſo void of love, or bare of ſence,
To thinke it any miſdemeaſne in us,
If we, to right our ſelves, doe fall againe
Into our ancient ſword and buckler vaine.

24.

Yet will we not an inſurrection make
Againſt our owne ſuperiour lords and maſters,

With whoſe kinde love we may more order take
By dutie, then by trying out with waſters;
Though in this caſe who need to feare our might,
For we meane nothing but a ſpeaking fight.

25.

But you, the nice tongu'd huſwifes of our time,
That ſeldome ceaſe to execrate our calling,
We doe eſteeme it now an odious crime,
With your licentious mouthes to ſtand a brauling:
Our ſword and buckler's out, our ſtomack's come;
We will not hurt you much, but hit you home.

26.

Yet doe we not replie to only you,
Or thoſe that you inſtruct, but every man
That gives us more diſcurteſie then due:
The merchant, or the Machivilian,
The yeoman, tradeſman, clowne, or any one,
What ere he be, we turne our backs to none.

27.

You gentles all, that through your worthines,
Your birth, your place, your wealth, or other cauſe,
Deſerve to entertaine and to poſſeſſe
Theſe Serving-men the ſubjects of your lawes,
Be moved not with wrath and ſpleeniſh freakes,
When in their right your poore inferiour ſpeakes.

28.

When you command, remember 't is but ſpeech
To bid a thing be acted to your minde,
Th' obedient man that ſhall performe the which,
In doing it ſhall greater labour finde :
Yet where a ſervants diligence may pleaſe,
He may doe all his acts with greater eaſe.

29.

You give him food and wages : that's moſt true,
And other matters to ſuſtaine his living :
Why, els he is not bound to follow you ;
Ill ſervice that is worth no more then giving.
Who rent's your lands is ſure to pay to you,
And if y'have ſervants, you muſt pay them too.

30.

Alas, if muſt your great affaires be done,
Know that faire means encreaſe your ſervants vigour :
Hearts by unpleaſing checks are never won,
And willingnes is not enlarg'd by rigour,
When good reſpect may cheriſh ſervile harts,
And helpe t'augment the number of deſarts.

31.

If with reviling, and diſdainfull ſcorne,
You urge us with the baſenes of our kinde,

Pray, who was *Adams* man when *Cain* was borne?
Or in what ſcripture doe we reade or finde
That ever God created *Adams* two,
Or we proceeded of worſe ſtocke then you?

32.

For though that like a brood of ſtarres divine,
You thus maintaine your glorie without date,
And we more like a heard of *Circes* ſwine,
Are chang'd into a baſer forme of ſtate,
Antiquitie yet ſaies, that you and wee,
Like ants of *Æacus*, came all of a tree.

33.

But mightie God, the more to glorifie
His pow'rfull hand by manifold creation,
Hath ſince adviſde himſelfe to multiplie
The kindred of our mortall generation,
That this great ſixe daies labour of his hand
Might not unſtor'd, or long unpeopl'd ſtand.

34.

And we, like wretches, careleſly oreſeene,
Neglecting all continuance of our good,
Of our owne birth have unmemorius beene,
And quite forgot the nephewes of our blood,
And of neere kin are growne meere ſtrangers ra-
Almoſt forgetting we had all one father. [ther,

35.

The times then fild with avarice and ſtrife,
Th'unequalnes of ſtates did happen thus:
Fell out to ſome a large delightfull life,
To otherſome the like as fals to us.
Thereafter, as in worldly ſcraping thrift,
Each craftie mortall for himſelfe could ſhift.

36.

Thoſe that in ſcorne of diſcentious ſtriving,
Or b'ing too weake, could not themſelues enrich,
Submitted were by force (in ſervile living)
To them that by their pow'r had gain'd ſo much.
Thus ſcambl'd al the world: ſome gain'd, ſome loſt,
And who got leaſt ſerv'd him that gained moſt,

37.

Yeelding themſelves by a devout ſubmiſſion
To thoſe that were ordain'd to high degree,
Well ſeas'ning with an humble diſpoſition
Their little pow'r, and ſmall abilitie,
To doe all rev'rent ſeruice. Thus began
Th'eſtate and title of a Seruing-man.

38.

And ſince that time the kindreds, b'ing all one,
Are now encreas'd into two kindreds more:

The great are nephewes to the great alone,
And all the poore are coſins to the poore.
The Serving-men ſtand in a ſtate betweene,
As brothers all, but very little kin.

39.

Thus it appeares that mongſt the meaner ſort,
Thoſe that come neereſt to the gentle kinde,
Either in labour to get good report,
Or els in nature, curteſie, or minde,
Digreſſing from the rudenes of their blood,
Become partakers in this brotherhood.

40.

And ſure me thinks, although unequall lot
Hath ill distributed all worldly goods,
That all alliance ſingle is forgot,
And we diſpers'd into ſo many bloods,
Yet that we were all one, and ſhall agen,
Appeares in the good minds of Serving-men.

41.

For though the great, by learning and by might,
Gaine all the honour, as they doe the lands,
And though the poorer ſort loſe all their right
Of noblenes, for want of pow'rfull hands,
Yet while the band of Serving-men encreaſe,
The gentrie of the poore ſhall never ceaſe.

42.

O! then be pleas'd to caſt away diſdaine,
Exile injuſtice, and deteſt all ire:
Let faire reſpect in your conditions raigne,
And bountie curbe all orderleſſe deſire;
That as you profit by your ſervants labour,
So he may be encourag'd by your favour.

43.

We grudge you not upon a juſt occaſion
To uſe your rigour in diſcretion on us,
When proofe, or triall, or examination,
Shall truly burthen ſome miſdeed upon us:
Herein we reſt the patients of your lawes,
So that your med'cines not exceed the cauſe.

44.

Yet if ſometimes we doe tranſgreſſe in acts,
Either concerning you or other things,
This is no proofe that we are paltrie Jacks,
As the rude wind-pipe of the countrie ſings.
All fleſh will faile, and grace will helpe to mend,
And often they finde fault that moſt offend.

45.

Thus ſpeake I to the barbrous multitude
That every rotten hamlet's fild withall,

Or to the viprous foes of ſervitude,
The preſciſe flirts of ev'ry trades-mans ſtall,
Whoſe buſie tongues, and lothing man, defiles
Our honeſt ſort with vomited reviles.

46.

O! ſee (ſaies one) how fine yon yonker goes,
As bad for pride as Lucifer, or worſe;
I, a right Serving-creature, weares gay clothes,
But little chinke (I warrant you) in 's purſe.
This is a thing I will not much denie,
But ſometimes the judicious cox-combs lie.

47.

If he goe handſome, then you ſay he's proud:
I hope ther's no neceſſitie in that;
Beſides, if 'twere a matter to be vow'd,
Or anſwerd by long proofe (as ſure 'tis not)
I only could compell you to confes
Your judgments falſe by many inſtances.

48.

And if his veſtiments be fine and gay,
Belike that argu's that he ha's no pence;
But ſeeing him now ſo brave, what will you ſay?
If he goe braver farre a twel' month hence,
Then you wil eate your vomit up againe,
And ſay 'tis crownes that doe him thus maintaine.

49.

But what ſhould make the gallant laſſes ſay
That ev'ry Serving-man doth love a whore,
But that ſometimes, when the good man's away,
She ha's ſome proofe, which makes her ſay the more?
This was a rule with ſome in auncient time,
And now impoſed as a gen'rall crime.

50.

For too much tippling we are chaleng'd, too,
For which I'll abſolutely not confes,
So I could wiſh (to pleaſe both God and you)
We had the grace and power to uſe it les;
Yet (which is no excuſe) I dare to ſay,
We are not all that doe offend that way.

51.

In this foule vice you all ſometimes tranſgreſſe,
Clarke, lay-man, yeoman, trades-man, clowne, & all;
And many gentlemen love dronkenneſſe,
And uſe it to their great diſgrace and fall;
And therefore 'tis abſurditie to thinke
That none but we doe uſe immoderat drinke.

52.

I graunt, it is a vice that at this day
Diſgraceth much the rare ſufficiencie

Of many a Serving-man, inclin'd that way
Through great abundance of his curteſie:
For to no other end, that I can ſee,
Is this exceſſe of drinking ſaid to be.

53.

Though ſome for meere love of the very pot
In this exceſſe are very vicious growne,
And whether ſuch be Serving-men, or not,
I wiſh them finde excuſes of their owne:
For what ſo ere he be that's ſo poſſeſt,
I doe his actions and himſelfe deteſt.

54.

But, as I ſaid, it is not we alone
From whom proceed ſuch ſtore of ſwilling mates:
A cunning ſpie would now and then finde one,
And twentie dronkards amongſt other ſtates:
Then hit not one peculiarly i'th' teeth,
With that that all men are infected with.

55.

Beſides, you charge us much with idlenes,
And chiefly thoſe that have ſuperiour roomes
In ſeruice; but to meaner offices,
As bailiffes, caters, undercooks and groomes,
You doe impute more labour and leſſe ſloth:
Here err's againe your judgement in the troth.

56.

No Serving-man, that ever waited well
In's maſter's chamber, or in other place,
But will be ſworne with me his toyles excell
The daily labours of th' inferiour race;
But that the name, authoritie, and gaines
Of place or office eaſeth well the paines.

57.

A gentleman in countrie rides or walks
From place to place, as his occaſions bind him,
One of his men carries a caſt of hawks,
The other ha's a clokebag tide behind him;
The Faulkners work paſſeth the others double,
But that the credit do's abate the trouble.

58.

Thus underſtand our labour is all great,
Ev'n as our charge and offices be many:
If through condition, leaſure, or reſpect,
There ſeeme a ſingle libertie in any,
Judge him not idle, leſt your thoughts be loſt;
For ſome ſeeme ſlothfull when they labour moſt.

59.

Like as a man that round about his head,
In a ſtrong garter, or a twiſted lace,

Windeth a plummet, or a ball of lead;
Sometimes it goes but ſlow, ſometimes apace:
When it goes faſteſt 'tis not ſeene a whit,
But then takes he moſt paines in winding it,

60.

Sometimes our changed faſhions trouble you,
Things that amongſt our ſelves are nothing ſtrange:
And it may be a thing your ſelves would doe,
If you were not too miſerly to change,
Or els too bank'rupt: but we ſeldome finde
That veſture alters any whit the minde.

61.

And with a hundred rude compariſons,
Injurious cenſures, and defaming mocks,
You needleſly ubbray our haire. For once
Receive this ſlight defendant of our locks:
A man may catch a cold with going bare;
And he that weares not hat, allow him haire.

62.

For curteous ſpeech, and congeyes of delight,
Which your groſſe joynts were never taught to doe,
If oftentimes we uſe them in your ſight,
We ſhall be cenſur'd, and be laught at too;
But when you come where others have to doe,
Our betters will beſeeme to laugh at you.

63.

This ſpeake I not unto the countrie clownes,
For their ſimplicitie will ſeldome do't;
But to the mongrill gentles of good townes,
That mock the motions of anothers foot,
And yet make halting bowes to them they meete,
And drop ill favour'd curt'sies in the ſtreete.

64.

If I ſhould touch particularly all,
Wherein the moodie ſpleene of captious time
Doth taxe our functions, I ſhould then enthrall
My moved ſpirit in perpetuall rime:
A gentle vaine that every careles fight
Peruſeth much, but nothing mended by't.

65.

I will not all my daies in combat ſpend,
So much I honour charitie and peace;
And what is paſt, I did it to defend,
Yet am the firſt that do's the quarrell ceaſe,
Ev'n as I was the lateſt that began,
And yet I am a Sword and Buckler man.

66.

Poore Serving-man, ordain'd to leade his daies,
Not as himſelfe, but as another liſt,

Whoſe hoped wealth depends upon delaies,
Whoſe priviledges upon doubts conſiſt,
Whoſe pleaſures ſtill ore-caſt with ſorrowes ſpight,
As ſwarfie vapours doe a twinkling night!

67.

Whoſe ſleepes are, like a warrants force, cut ſhort
By vertue of a new commiſſions might;
Or like the bliſſe of ſome affected ſport,
Untimely ended by approach of night:
And like a tertian fever is his joy,
That ha's an ill fit ev'ry ſecond day.

68.

His libertie is in an howers while,
Both done and undone like *Penelop's* web;
His fortunes like an Æthiopian Nile,
That ha's a months flow for [a] twel-months ebbe:
His zealous actions like *Æneas* pietie,
Cras'd by the hate of every envious Deitie.

69.

His labours like a *Syſiphus* his wait,
Continually beginning when they ſtay;
His recompence like *Tantalus* his bait,
That do's but kis his mouth and vade away:
His gaines like winters hoarie haileſtones, felt
Betweene the hands, doe in the handling melt.

70.

Now to be ſhort: All that I wiſh is this,
That all you great, to whom theſe men repaire,
Reſpect your ſervant, as your ſervant is
The inſtrument of every great affaire,
The neceſſarie vicar of your good,
The text in manners to your gentle blood.

71.

That you with love their duties would regard,
With gentlenes allow them all their rights;
Reſpect their paines with bountie and reward;
Conſider mildly of their overſights:
For where the maſter's milde, the ſervant's merrie,
But where the master's wilde, the ſervant's wearie.

72.

Unto the world I wiſh more ſkill in judging,
More temp'rance in deriding and declaring,
More charitable honeſtie in grudging,
And more contented humour of forbearing,
Of anything ſhe nicely can eſpie
In Serving-men with her unlearned eye.

73.

I that have ſerved but a little while,
And that for want of more encreaſe in age,

Scarſe having yet attain'd an elder ſtile,
Live in the place and manner of a page,
Yet in meere hope and love of what I ſhall,
I have begun this combat for them all.

74.

Excepting yet two ſorts of men that ſerve,
In whoſe behalfe I neither fight nor write :
1. Thoſe that through baſenes of condition ſwarve
Into all odious luxure and delight.
2. Thoſe that in place of Serving-men doe ſtand,
Yet ſcorne the title of a Serving-man.

75.

For the good fellowes and true-hearts am I,
The reſt I lothe, as they our name doe ſcorne ;
And I will ſtoutly ſtand to't till I dye,
Or till my Buckler rot, and Sword be worne,
For good condition, manhood, wit, and art,
The Serving-man to no eſtate comes ſhort.

FINIS.

INTRODUCTION.

In spite of the introductory Epistle, signed R. G., in which, be it observed, no authorship is claimed, there is some slight reason for thinking that we are here making an addition to the printed works of no less a man than Sir Walter Raleigh. It is a clear and forcible argument (not without some blemishes of inhumanity) in favour of the final and complete plantation of that part of the New World, called Virginia, which Raleigh, by his captains Amadis and Barlow, had originally discovered in 1584, and to which he, not long afterwards, dispatched a small fleet under the command of his relative Sir Richard Grenville. (*Tytler's Life*, edit. 1844, p. 50.)

Soon after James I. ascended the throne, a fresh impulse was given to this languishing undertaking: it then became a favourite enterprise, and it was encouraged by a patent from the crown. Sir Walter Raleigh was at this time, as is well known, a prisoner in the Tower; but he took the most lively interest in the question, and may have written the tract, now in the hands of the reader, for the purpose of encouraging it, although his imprisonment prevented any active personal promotion of the scheme. At this date, too, he had been deprived of all his property, and his estate of Sherborne had been given to the royal favourite, Carr. Well, therefore, might Raleigh say, at the very conclusion of this "Good speed to Virginia," in which he had so earnestly exhorted every man, in every way, to contribute to the success of the

project, that "*he sorrowed with himself that he was not able, neither in person, nor purse, to be a partaker in the business.*" He was a close prisoner, and he had been deprived of all the lands and money he had once possessed.

Without adverting to internal evidence, derived from strength and purity of style, and from closeness and clearness of reasoning, we may mention another circumstance that connects Raleigh with the pamphlet: the copy we have used has his autograph upon the title-page, with an addition, in abridged Latin, showing that, at the time he wrote it, he was in confinement in the Tower: it is in this form: "*W. Ralegh Turr. Lond.*" Some former owner, who little deserved such a relic, has endeavoured to obliterate the name, and has left it much blurred and rubbed; but it is still legible, while what may be called the address—Tower of London—has not been touched. This, strictly speaking, may only establish that the tract in 1609, or soon afterwards, belonged to Raleigh; but, coupled with the concluding sentence, and its exact application to his lamentable condition and circumstances, together with the power and persuasiveness of the production, we are willing to believe that it may possibly have been drawn up by the man who, being the first to discover and name Virginia, was here anxious to carry out its colonization. The evidence, we admit, is very inconclusive; but what we have said must add to the interest with which the following pages will be perused. We lay no sort of stress upon the fact that the initials R. G. are those of Sir Walter Raleigh (*Gualterus Raleigh*) reversed.

J. P. C.

A

GOOD SPEED

TO VIRGINIA.

ESAY 42. 4.

He ſhall not faile nor be diſcouraged till he have ſet judgement in the earth, and the Iles ſhall wait for his law.

LONDON

Printed by FELIX KYNGSTON for *William Welbie*, and are to be ſold at his ſhop at the ſigne of the Greyhound in Pauls Church-yard. 1609.

To the Right Noble and Honorable Earles, Barons and Lords, and to the Right Worſhipfull Knights, Merchants and Gentlemen, Adventurers for the plantation of Virginia, all happie and proſperous ſucceſſe, which may either augment your glorie, or increaſe your wealth, or purchaſe your eternitie.

TIME, the devourer of his own brood, conſumes both man and his memorie. It is not braſſe nor marble that can perpetuate immortalitie of name upon the earth. Many in the world have erected faire and goodly monuments, whoſe memorie, together with their monuments, is long ſince defaced and periſhed. The name, memorie and actions of thoſe men doe only live in the records of eternitie, which have emploied their beſt endevours in ſuch vertuous and honourable enterpriſes, as have advanced the glorie of God, and inlarged the glorie and wealth of their countrie. It is not the houſe of Salomon, called the Forreſt of Lebanon, that continues his name and memorie upon the earth at this day, but his wiſedome, juſtice, magnificence and power yet doe, and ſhall for ever, eternize him. A right ſure foundation, therefore, have you (my Lords and the reſt of the moſt worthie Adventurers for Virginia) laid for the immortalitie of your names and memory, which, for the advancement of Gods glorie, the renowne of his Majeſtie, and the good of your Countrie, have undertaken ſo

honorable a project as all posterities shal blesse you, and uphold your names and memories so long as the Sunne and Moone endureth: whereas they which preferre their money before vertue, their pleasure before honour, and their sensuall securitie before heroicall adventures shall perish with their money, die with their pleasures, and be buried in everlasting forgetfulnes. The disposer of al humane actions dispose your purposes, blesse your Navie, as hee did the ships of Salomon which went to Ophir and brought him home in one yeere six hundred threescore and six talents of gold. The preserver of al men preserve your persons from all perils both by sea and land, make your goings out like an host of men triumphing for the victorie, and your commings in like an armie dividing the spoile! And as God hath made you instruments for the inlarging his Church militant heere upon earth, so when the period of your life shall be finished, the same God make you members of his Church triumphant in Heaven. Amen.

From mine house at the Northend of
Sithes lane, London, April 28.
Anno 1609.

Your Honours and Worships
in all affectionate well
wishing,
R. G.

Good Speede to Virginia.

IOSUAH. 17. 14.

Then the children of Joſeph ſpake vnto Joſhua, ſaying, why haſt thou given me but one lot, and one portion to inherite, ſeeing I am a great people?

Joſhua then anſwered, if thou beeſt much people, get thee up to the wood, and cut trees for thy ſelfe in the land of the Perizzites, and of the Giants, if mount Ephraim be too narrow for thee.

Then the children of Joſeph ſaid, the Mountaine will not be inough for us, and all the Canaanites that dwell in the low countrey haue Charets of Iron, as well as they in Bethſhean, and in the townes of the ſame, as they in the valley of Iſrael.

And Joſhua ſpake unto the houſe of Joſeph, to Ephraim and Manaſſes, ſaying, Thou art a great people, and haſt great power, and ſhalt not have one lot.

Therefore the Mountain ſhal be thine, for it is wood; and thou ſhalt cut it downe, and the endes of it ſhall be thine, and thou ſhalt caſt out the Canaanites, thogh they have Iron Charets, and though they be ſtrong.

THE heavens, ſaith David, even the heavens, are the Lords, and ſo is the earth, but he hath given it to the children of men. *Pſ.* 113. 16. Yet

notwithſtanding the fatherly providence and large bountie of God towards man, ſo improvident and irreſpective is man that he had rather live like a drone, and feede uppon the fruites of other mens labors, whereunto God hath not entituled him, then looke out and flie abroad like the bee to gather the pleaſures and riches of the earth, which God hath given him to enjoy: whereupon it comes to paſſe, that although the Lord hath given the earth to the children of men, yet this earth, which is mans feeſimple by deed of gift from God, is the greater part of it poſſeſſed and wrongfully uſurped by wild beaſts, and unreaſonable creatures, or by brutiſh ſavages, which by reaſon of their godles ignorance and blaſphemous idolatrie are worſe then thoſe beaſts which are of moſt wilde and ſavage nature. As Ahab therefore ſometimes ſaid to his ſervants, 1 *King* 22, 13, "Know ye not that Ramoth Gilead was ours, and we ſtay and take it not out of the hands of the King of Aram?" So may man ſay to himſelfe, The earth was mine, God gave it me and my poſteritie by the name of the children of men, and yet I ſtay and take it not out of the hands of beaſts and brutiſh ſavages, which have no intereſt in it, becauſe they participate rather of the nature of beaſts then men.

The Chriſtian part of the world did plainly be-

wray this improvident and irreſpective neglect of Gods providence and bountie. When Chriſtopher Columbus made proffer to the Kings of England, Portugall and Spaine, to inveſt them with the moſt precious and richeſt veynes of the whole earth, never knowne before; but this offer was not merely rejected, but the man himſelf, who deſerves ever to be renowned, was (of us Engliſh eſpecially) ſcorned and accounted for an idle novelliſt. Some thinke it was becauſe of his poore apparell, and ſimple lookes, but ſurely it is rather to be imputed to the improvidency and imprudencie of our nation, which hath alwayes bred ſuch diffidence in us, that we conceit no new report, bee it never ſo likely, nor beleeve any thing, be it never ſo probable, before we ſee the effects. This hath alwayes beene reported of the Engliſh by thoſe that have obſerved the nature of nations: Bodin, *lib.* 5 *de Repub. cap.* 1. reporteth that the Engliſh were alwayes accounted more warlike, valorous and couragious then the French, but the French went alwayes beyond them in prudence and pollicie. And to expreſſe the ſame he uſeth the words of Ennius: *Bellipotentes ſunt magis quam ſapienti potentes.* And it may be that this might be reported of us Engliſh in thoſe times when our countrey was not peſtered with multitude, nor overcharged with ſwarmes of people; for peace and

plentie breed ſecuritie in men : neither is it neceſsarie for anie man to beleeve reports, though probable, nor to follow ſtrange projects, be they never ſo likely, ſo long as he hath home inbred hopes to relie upon, and aſſured certainties to ſatisfie his future expectation.

In thoſe days, this kingdome was not ſo populous as now it is : ciuell warres at home, and forraine warres abroad did cut off the over-ſpreading branches of our people. Our coūtry thē yeelded unto all that were in it a ſurpluſſage of all neceſſities : it yeelded preferment in due correſpondence for al degrees and ſorts of men. The commons of our country lay free and open for the poore commons to injoy ; for there was roome enough in the land for every man, ſo that no mā needed to encroch or incloſe from another ; whereby it is manifeſt that in thoſe days we had no great need to follow ſtrange reports, or to ſeeke wilde adventures ; for ſeeing we had not only ſufficiencie, but an over-flowing meaſure proportioned to every man, religion and pietie taught us that, ſeeing our lot was fallen unto us in a faire ground, and that we had a goodly heritage, rather to be content with our own, then either politikely or ambitiouſly to undertake uncouth enterpriſes unto which neceſſitie did no way urge vs.

But now God hath proſpered us with the bleſſings

of the wombe, and with the bleſſings of the breſte, the ſword devoureth not abroad, neither is there any feare in our ſtreetes at home, ſo that we are now for multitude as the thouſand of Manaſſes, and as the ten thouſãds of Ephraim : the Prince of Peace hath joyned the wood of Iſrael and Judah in one tree. And, therefore, we may juſtly ſay, as the children of Iſrael ſay here to Joſhua, we are a great people, and the lande is too narrow for us : ſo that whatſoever we have beene, now it behooves us to be both prudent and politicke, and not to deride and reject good profers of profitable and gainefull expectation, but rather to embrace every occaſion which hath any probabilitie in it of future hopes. And ſeeing there is neither preferment nor employment for all within the liſts of our country, we might juſtly be accounted, as in former times, both imprudent and improvident, if we will yet ſit with our armes foulded in our boſomes, and not rather ſeeke after ſuch adventures whereby the glory of God may be advanced, the territories of our kingdome inlarged, our people both preferred and employed abroad, our wants ſupplyed at home, his Majeſtie's cuſtomes wonderfully augmented, and the honour and renown of our nation ſpred and propagated to the ends of the world. Many examples might be produced to moove us hereunto, but because they were the practiſes of rude

and barbarous people, they are no examplarie preſidents for chriſtians; but foraſmuch as every example approved in the Scripture is a precept, I thought good to handle this conference between the tribe of Joſeph, a family in the Iſrael of God, and Joſhua a faithfull and godly Prince over the whole commonwealth of God's Iſrael; which, to my seeming, is much like that plot, which we have now in hand for Virginia; for here the people of Ephraim and of the halfe tribe of Manaſſes are a great people, and ſo are we: and by reaſon of the multitude of this people the land is too narrow for them: and ſo ſtands our caſe; whereupon they repaire to Joſhua to have his warrant and direction to inlarge their borders; and ſo have many of our noblemen of honourable minds, worthy knights, rich marchants and diverse other of the beſt diſpoſition ſolicited our Joſhua and mightie Monarch, that moſt religious and renowned King James, that by his Majeſtie's leave they might undertake the plantation of Virginia. Laſtly, as Joſhua not only gives leave, but alſo a bleſſing to the children of Joſeph in their enterpriſes, ſo hath our gracious Sovereign granted his free Charter to our people for the undertaking of their intended enterpriſe and adventure: ſo that from this example there is both ſufficient warrant for our King to graunt his charter for the plantation of Virginia, and ſuffi-

cient warrant alſo for our people to undertake the ſame. And therefore for the better ſatisfying of ſome, and for the encoraging of all ſortes of people concerning the project for Virginia, let us more fully examine the particulars of this diſcourſe between the children of Joſeph and Joſhua. Firſt, we gather from the text, that the cauſe why the children of Joſeph deſired to inlarge their borders was the multitude and greatneſſe whereunto they were growne. God had bleſſed them, according to the propheſie of Jacob, *Gen.* 48, 19. So that the portion which was firſt thought to be roome and large inough for them is now too narrow and little for them. What ſhould they do in this cafe? ſhould they provide and eſtabliſh lawes to hinder the increaſe of their people, as we read of Hyppodamus, ſometime a law-giver amongſt the Mileſians, whoſe example in government Ariſtotle, in his 7 booke of Politicks and 16 chapter, and Plato, in his booke *De legibus*, have drawne into precept and rule of policie? ſhould they decree againſt building and erecting houſes, limiting a certaine number and no more for every familie in their tribe, as Phydo amongſt the Corinthians ſometimes did, and as they of Paris of late enacted, taking order that old and ancient houſes ſhould be repayred and no new edifices erected, Anno 1548? ſhould they have peſtered themſelves with

inmates, and one houſehold have received into it two or three families? They put none of theſe in practiſe, but with one conſent they repaire to the Magiſtrate, they complaine that their lot is not large enough, and they ſhew the reaſon, becauſe they are a great people.

There is nothing more dangerous for the eſtate of common-wealths, then when the people do increaſe to a greater multitude and number then may juſtly paralell with the largeneſſe of the place and countrey; for hereupon comes oppreſſion and diverse kinde of wrongs, mutinies, ſedition, commotion, and rebellion, ſcarcitie, dearth, poverty, and ſundry ſortes of calamities, which either breed the converſion, or everſion of cities and common-wealths. For even as bloud, though it be the beſt humour in the body, yet if it abound in greater quantitie then the ſtate of the body will beare, doth indanger the bodie, and oftentimes deſtroyes it; ſo, although the honour of the King be in the multitude of people, *Pro.* 14, 28, yet when this multitude of people increaſeth to over great a number, the common-wealth ſtands ſubject to many perillous inconveniences: for which cauſe many nations perceyving their people to increaſe above a due and proportionable number, they have sent their overflowing multitudes abroad into other countreyes and provinces, to the ende they might

preſerve their owne in greater peace and proſperitie: ſo we ſee ye husbandman deale with his grounds when they are overcharged with cattell; he remooves them from one ground to another, and ſo he provideth well both for his cattell and his ground: and ſo doth the maiſter of the bee-garden, when he ſees a hive peſtered with multitudes of bees, he drives ye hive, and ſo reapeth a greater gaine by his waxe and honie.

And hereupon many ſtates-men have thought nothing more profitable for populous common-wealths then to have forreigne and externe warres, to the ende that thereby the ſuperfluous braunches might be cut off. This was the cauſe why Scipio, when he had conquered Carthage, would not have it utterly ruinated, leaſt, ſaith he, the Romains, having no warres abroad, moove civill warres amongſt themſelves at home. Others, ſeeing the multitude of their people increaſe, have planted colonies with them: others have baniſhed them into remote countries; and the children of Joſeph here, being peſtered with multitude, come to Joſhua to be directed and relieved. This ſhould teach us of this kingdome and countrey prudence and providence: the Lord hath bleſſed us, and we are growne to be a great people, ſo that one lot is not ſufficient for us. Our multitudes, like too much bloud in the body, do infect our countrey with

plague and povertie : our land hath brought foorth, but it hath not milke ſufficient in the breaſt thereof to nouriſh all thoſe children which it hath brought forth : it affordeth neither employment nor preferment for thoſe that depend upon it. And hereupon it is that many ſerviceable men give themſelves to lewd courſes, as to robbing by the high way and coſoning, ſharking upon the land, piracie upon the sea, and ſo are cut off by ſhamefull and untimely death : others live prophanely, riotouſly, and idely, to the great diſhonour of Almightie God, [and] the detriment of the common-wealth.

Now, our caſe ſtanding thus, it behooveth everie one to deviſe a remedie for this miſery. When there was no bread in Canaan, Jacob and his familie ſought in Egypt for corne to relieve themſelves. And Jacob, ſeeing his ſonnes deſtitute of counſel in that extremity, did ſharply reprehend them for the diſſolute managing of their preſent eſtate, ſaying, "Why gaze ye one upon another? Behold, I have heard there is food in Egypt: get ye down thither, and buy us food thence, that we may live." Even ſo may it be ſaid to a companie of people in this land, which doe nothing but gaze one upon another, deſtitute of counſell, adviſe and meanes, how to provide juſtly and honeſtly for their maintenaunce. They heare of honourable projects abroade, they heare of

employment and preferment, they heare of plentie and abundance of many good things, of which a fruitful country largely makes offer unto them: they heare of gaine and profite both to them and their poſteritie; they heare many honourable men, many worthie wiſe men, many valiaunt and courageous men, many rich and wealthie men, adventure their perſons, their money, their ſhips, toward the accompliſhing of ſo godly and memorable a deſigne, and yet they ſit ſtill folowing their intemperauncie, incontinencie, and other their luxurious and riotous courſes, to the high diſhonour of Almightie God, to the great hurt of the common-wealth, and to their owne everlaſting ſhame and ignomie. If an honourable death were ſet before a vertuous minde, it would chuſe rather to die heroically, than live opprobriouſly. What then ſhall wee thinke of thoſe perſons who, having an honourable life ſet before them, doe yet chuſe rather to live in idleneſſe, diſhoneſtie, and obſcenitie? Surely they are of degenerate and dunghill mindes, neither are they worthy to be nouriſhed in the boſome of a wel governed common-wealth. It was for ever a blemiſh to the honour and credit of Uliſſes, becauſe he feigned himſelfe mad, and ſowed ſalt in ſteed of corne in his field, onely that by ſuch a ſhift he might keepe himſelfe at home, and not go with the Grecians to the ſiege of Troy. So, let

perpetuall ſhame and diſhonour attend upon all thoſe, which, doting upon their wealth, or ſuffeting upon their pleaſures, finde delaies and devise ſhifts either to ſave their purſes, or their perſons from ſuch honourable and profitable diſignments as offer probable likelyhoods of future good to this our countrey or common-wealth.

Thus wee have heard the dutie of the people, which is prudently and providently to conſult with the magiſtrates concerning the disburdening and diſcharging of ſuch unneceſſarie multitudes as peſter a common-wealth, and alſo to further ſuch enterpriſes, either with their purſes or their perſons, as make to the ſame ende. Now, the next in place, we are to note the direction of Joſhua upon the aforeſaid complaint of the children of Joſeph, which is to enlarge their territories, and dilate their borders by deſtroying God's enemies, the Perizzites and Giants, which inhabited the valleyes, bordering upon Mount Ephraim, which were moſt abominable Idolaters, and had no knowledge of the true and onely God: from whence we may learne how odious thoſe people are in the ſight of God, which, having no knowledge of him and his worſhip, give that honour to the inſenſible and unreaſonable creature which is onely due to the Omnipotent and Almightie Creator. For this cauſe hath Almightie God overthrown the

mightieſt Monarchies in the world; for this cauſe did he diſperſe his owne Iſrael among the nations, and never vouchſafed them to returne againe into their owne land. David, by way of prophecie, doth promiſe a bleſſing to thoſe that ſhall take the children of Idolatrous Babilonians and daſh them againſt the ſtones; and they that have taken armes againſt ſuch people are ſaid to fight the Lord's battells. Saul had his kingdome rent from him and his poſteritie, becauſe he ſpared Agag, that Idolatrous King of the Amalechites, whom God would not have ſpared: ſo acceptable a ſervice is it to deſtroy Idolaters, whom God hateth; but foraſmuch as God doth not delight in bloud, but rather that a ſinner ſhould convert and live, agreeable unto which is that ſpeech of our Saviour Chriſt in the Goſpell, "There is joy in heaven over one ſinner that repenteth;" it is far more commendable, and out of doubt more acceptable unto God to reclaime an Idolater, unleſs wee have a ſpeciall commandment of God to the contrarie, as Saul had then to deſtroy him, to win him to the faith then to deprive him of life, and to bring him to the knowledge of God, and whom he hath ſent, Chriſt Jeſus, rather then to kill them in their ignorance, and ſo to bring them into danger both of bodie and ſoule, for they that turne many unto righteouſneſſe ſhall ſhine as ſtarres for evermore. *Dan.* 12, 3.

Paul calls thoſe whom he had won to the faith of Chriſt, his crowne, his joy, his glorie. 1 *Theſſa.* 2, 19, 20; as though they were the matter of his joy, of his crowne, and of his glorie. Happie therefore, is he that hath an hand in turning any unto God. And he that will finde delaie whereby ſo gracious a worke may be hindered is not with God, but againſt God, foraſmuch as he hinders the building up of the kingdome of God.

And ſurely ſo deſirous is man of civill ſocietie by nature, that he eaſily yields to diſcipline and government, if he ſee any reaſonable motive to induce him to the ſame. For we reade of certaine people in Affrica, inhabiting the mountaine of Magnan, which oftentimes do conſtraine ſtrangers which travell that way to take the government of them, and to impoſe lawes unto them, whereby they may be juſtly and orderly governed; and many nations willingly ſubmitted themſelves to the ſubjection of the Romanes, being allured thereunto by juſtice, equitie, clemencie, and upright dealing of the Roman captaines: for it is not the nature of men, but the education of men which make them barbarous and uncivill, and therefore chaunge the education of men, and you ſhall ſee that their nature will be greatly rectified and corrected. Seeing, therefore, men by nature ſo eaſily yielde to diſcipline and government upon any reaſon-

able ſhewe of bettering their fortunes, it is everie man's dutie to travell both by ſea and land, and to venture, either with his perſon or with his purſe, to bring the barbarous and ſavage people to a civill and Chriſtian kinde of government, under which they may learne how to live holily, juſtly, and ſoberly in this world, and to apprehend the meanes to ſave their ſoules in the world to come, rather than to deſtroy them, or utterly to roote them out: for a wiſe man, but much more a Chriſtian, ought to trie all meanes before they undertake warre: divaſtation and depopulation ought to be the laſt thing which Chriſtians ſhould put in practiſe. Yet foraſmuch as everie example in the scripture, as I ſaide, is a precept, we are warranted by this direction of Joſhua to deſtroy wilfull and convicted Idolaters, rather than to let them live, if by no other meanes they can be reclaimed.

The report goeth, that in Virginia the people are ſavage and incredibly rude: they worſhip the divell, offer their young children in ſacrifice unto him, wander up and downe like beaſts, and in manners and conditions differ very little from beaſts; having no art nor ſcience, nor trade to imploy themſelves, or give themſelves unto; yet by nature loving and gentle and deſirous to imbrace a better condition. Oh! how happy were that man which could reduce

this people from brutiſhnes to civilitie, to religion, to Chriſtianitie, to the ſaving of their ſoules! happy is that man and bleſt of God, whom God hath endued either with meanes or will to attempt this buſineſs. But farre be it from the nature of the Engliſh to exerciſe any bloudie crueltie amongſt theſe people: farre be it from the hearts of the Engliſh to give them occaſion, that the holy name of God ſhould be diſhonoured among the Infidels, or that in the plantation of that continent they ſhould give any cauſe to the world to ſay, that they ſought the wealth of that countrie above or before the glorie of God, and the propagation of his kingdome.

I remember the practiſe of Chriſtopher Collumbus, which he uſed amongſt the Weſt Indians, to perſwade them to receive his Spaniardes to ſocietie and commerce; which was, he obſerved that they were ſuperſtitiouſly given to worſhip the Moone, and by the ſkill he had in aſtronomie he foreſaw that within three daies the Moone ſhould be eclipſed: whereupon he called them together, and told them that he had often uſed his beſt meanes to bring them to a civill and friendly converſe with ſtrangers; but they would not harken unto him, and therefore, in the preſence of them all, he called upon the Moone to revenge ſuch a barbarous people, which denied ſtrangers to converſe and commerce with them. Within three

dayes after the Moone was much darkened by reaſon of the eclipſe, which when the Indians ſaw, they thought the Moone to be angrie with them, and fearing ſome plague would proceede from her diſpleaſure, they were eaſily induced to doe whatſoever Columbus would have them. In like manner ſhould all men uſe their wits in the firſt place, and weapons ſhould always be the laſt meanes in all our projects. And therefore, although the children of Joſeph have an expreſſe commaundement here in this place to deſtroy thoſe Idolators and poſſeſſe their land, yet foraſmuch as wee have no precept but by example, wee muſt firſt trie all meanes before weapons, and when we take them into our hands, neceſſitie of preſerving our owne lives muſt rather move us to deſtroy the enemyes of God, then either ambition or greedineſſe of gaine, or crueltie, or anie private reſpect whatſoever.

Now, the third thing which we are to observe, in this entercourſe of wordes betweene the children of Joſeph and Joſua, is the delayes which the people uſe, and the excuſes which they feigne, which ſeeme to import an impoſſibilitie in the undertaking of Joſua's direction. And their delayes are, that the Chanaanites were ſtrong and well provided of warlike munition, both for their owne defence, and alſo for the defence of thoſe which would undertake to

ſupplant or invade them: they had yron charets, and ſuch like muniments of warre, ſo that it ſtoode not with wiſedome to make an invaſion with likelihoode to make a conqueſt of them. This is the nature of madde and earthly ſpirits, to finde delayes and forge excuſes in matters of leaſt difficultie: Man ſayeth, "A lion is without, I ſhall be ſlaine in the ſtreete." *Prov.* 22, 13. What ſlanders did the ten ſpies bring upon the land of Canaan! which ſlanders the Iſraelites made good grounds for their retiring back to Egypt, and thought them lawfull excuſes for them to murmur againſt Moſes and Aaron. Hanibal had much ado to bring his Carthagenians into Italy; they alledged the tedioufneſſe of the voyage, and the inacceſſible paſſage of the Alpes. We read of Caligula, ſometimes Emperor of Rome, that he on a time condemned a certain citizen's ſonne of Rome to be executed, and he ſent for his father to ſee his ſonne's execution. The father, to excuſe his abſence, feigned himſelfe to be ſick, wherupon the Emperor ſent him his horſlitter, and by that meanes tooke away from him all colour of excuſe. This perplexed father had good cauſe to finde delayes to keep him at home; but they that forge cavils to withdraw themſelves from ſuch attempts whereby God may be honored, the majeſtie and royaltie of their King advaunced, the common-wealth enriched

and poſteritie provided for, would not be drawne to theſe attempts in Caligula's horſlitter, for that is too eaſie meanes to draw on ſuch backward ſpirits; neither would I have them puniſhed for their delayes as Tullus Hoſtilius ſometimes puniſhed Metius Suffetius for his delayes; but I would ſome Diomedes would finde out a meanes to drawe them on to this enterpriſe by diſcovering their driftes and excuſes, for all that they can alleage for their backwardneſſe is moſt idle and frivolous.

The firſt objection is, by what right or warrant we can enter into the land of theſe ſavages, take away their rightful inheritance from them, and plant ourſelves in their places, being unwronged or unprovoked by them. Some affirme, and it is likely to be true, that theſe ſavages have no particular proprietie in any part or parcell of that countrey, but onely a generall reſidencie there, as wild beaſts have in the forreſt, for they range and wander up and downe the countrey without any law or government: being led only by their owne luſts and ſenſualitie, there is not *meum et tuum* amongeſt them; ſo that, if the whole lande ſhould be taken from them, there is not a man that can complaine of any particular wrong done unto him.

But the anſwer to the aforeſaid objection is, that there is no intendment to take away from them by

force that rightfull inheritaunce which they have in that countrey; for they are willing to entertaine us, and have offered to yeelde into our handes, on reaſonable conditions, more lande then we ſhall bee able this long time to plant and manure: and, out of all queſtion, uppon eaſie compoſition with them wee may have as much of their countrey yeelded unto us by lawfull graunt from them as wee can or will deſire. So that wee goe to live peaceablie among them, and not to ſupplant them: wee deſire not, neither do wee intend, to take anie thing from them *ex pacto et jure fœderis*, but to compound with them for that wee ſhall have of them: and furelie, except ſucceſſion and election, there cannot bee a more lawfull entrance to a kingdome then this of ours.

Moreover, all Polititians doe with one conſent holde and maintaine, that a Chriſtian King may lawfullie make warre uppon barbarous and ſavage people, and ſuch as live under no lawfull or warrantable government, and may make a conqueſt of them, ſo that the warre be undertaken to this ende, to reclaime and reduce thoſe ſavages from their barbarous kinde of life, and from their brutiſh and ferine manners to humanitie, pietie, and honeſtie. Lip. *lib.* 5 *pol.* ca. 8. Casman *in pol.* cap. 8. Keckerm *lib.* 7 *pol.* pag. 124. And Lipſius alledgeth Saint Augustine for proofe hereof, whoſe wordes are theſe: *Qui*

licentia iniquitatis eripitur, utiliter vinciter. Thoſe people are vanquiſhed to their unſpeakable profite and gaine, which by conqueſt are abridged of the libertie, ſinne and impietie. And the ſame Saint Auguſtine hath an other golden ſaying to this purpoſe. *Apud veros Dei cultores etiam illa bella peccata non ſunt quæ non cupiditate et crudelitate, ſed pacis ſtudio geruntur, ut mali coerceantur et boni ſubleventur:* Amongſt the true worſhippers of God even that warre is lawfull, which is undertaken, not for covetouſneſſe or crueltie, but for peace and unities' ſake, ſo that lewde and wicked men may thereby be ſuppreſſed, and good men maintained and relieved: whereby we ſee that both in the opinion of Polititians, and alſo by the judgement of Auguſtine himſelfe, we might lawfullie make warre uppon the ſavages of Virginia, our project having the endes aforeſaid. And therefore let everie man that is, or will be, an adventurer in this plantation examine his whole heart, and if he finde that hee is drawne to partake in this buſineſſe, to draw the ſavages from their barbarous kinde of life to a more civill, honeſt, and Chriſtian kinde of life, let him not doubt of the lawfulneſſe of it, but let him cheerefully and liberally put his helping hand to this buſineſſe.

Secondly, they reaſon of the future events by thoſe that are alreadie paſt. And ſeeing it is above

twentie yeares agoe ſince this attempt was begun, and yet no good hath come of it, nor little hope of any, they holde it an unviſed courſe to ſet the ſame attempt on foote againe: which objection of theirs is very ſufficientlie anſwered in that booke intituled *Nova Britannia.* And indeed moſt childiſh is this objection, for neither was the end of the firſt attempt the ſame with the end of this, nor the meanes, nor the managing of the meanes of this attempt ſemblable with the former; and therefore in all likelihood the event of this cannot be judged by the event of the former.

Their ſecond objection is, that this age will ſee no profit of this plantation; which objection, admit it were true, yet it is too brutiſh, and bewraies their neglect and incurious reſpect of poſteritie: we are not borne like beaſts for our ſelves, and the time preſent only; but beſides manie other things which may challenge an intereſt and right in us, poſteritie and the age yet enſuing have not the leaſt part in our life and labours. What benefit or comfort ſhould we have enjoyed in the things of this world, if our forefathers had not provided better for us, and been more carefully reſpective of poſteritie then for themſelves? We ſow, we ſet, we plant, we build, not ſo much for our ſelves as for poſteritie: we practiſe the workes of Godlines in this life, yet ſhall

we not ſee the end of our hope before we injoy it in the world to come: it is a bleſſed thing to be bleſſed of poſteritie. It was the rejoycing of the Virgin Marie, that from thenceforth all generations ſhould call her bleſſed. They that do not provide for eternitie can have no aſſured hope of eternitie, and they which only are for themſelves ſhall die in themſelves, and ſhall not have a name among poſteritie: their rootes ſhall be dried up beneath, and above ſhall their branch be cut downe; their remembrance ſhall periſh from the earth, and they ſhall have no name in the ſtreete. *Job* 18, 16, 17. But the remembrance which a good man leaves behind him is like the compoſition of the perfume, that is made by the art of the Apothecary: it is ſweet as honie in all mouthes, and as muſicke at a banket of wine: let it not grieve thee, therefore, to plant and build for poſteritie, for the memorie of the juſt ſhall bee bleſſed, but the name of the wicked ſhall rot. *Prov.* 10. 7.

Others object to the continuall charges which will proove, in their opinion, very heavie and burdenſome to thoſe that ſhall vndertake the ſaid plantation. Theſe, like the dog in the manger, neither eate hay themſelves, neither will they ſuffer the oxe that would. They never think any charges too much that may in any way increaſe their owne private eſtate. They have thouſands to beſtow about the

ingroſſing of a commoditie, or upon a morgage, or to take their neighbours houſe over his head, or to lend upon uſurie; but if it come to a publicke good, they grone under the leaſt burden of charges that can bee required of them. Theſe men would bee used like ſponges: they muſt be ſqueaſed, ſeeing they drinke up all, and will yeeld to nothing, though it concerne the common good never ſo greatly. But it is demonſtratively proved in *Nova Britannia*, that the charges about this Plantation will be nothing in compariſon of the benefit that will grow thereof. And what notable thing, I pray you, can be brought to paſſe without charges? The things of this world are appointed unto man with ſuch conditions, as there may no profit accrew unto him without paine, nor no gaine without charge: Hiel will built Jericho, though the foundation of it coſt him his eldeſt ſonne, and the ſetting up of the gates coſt him his youngeſt ſonne: Haman wil have his wicked deſire upon the Jewes, though it coſt him ten thouſand talents. So little doe the wicked reſpect charges about the affecting of their malicious or vaineglorious attempts, condemning thoſe that profeſſe pietie and religion, which for ſaving charges neglect, and often times ſuffer moſt honorable and profitable projects to faile and fall to the ground. Without queſtion, hee that ſaves his money, where Gods glory is to be ad-

vanced, Chriſtian religion propagated and planted, the good of the Commonwealth increaſed, and the glorious renowne of the King inlarged, [i]s ſubject to the curſe of Simon Magus, his monie and he are in danger to periſh together. Let none therefore finde delaies, or faine excuſes to withhold them from this imployment for Virginia, ſeeing every oppoſition againſt it is an oppoſition againſt God, the King, the Church, and the Commonwealth.

Now, in the laſt place, let us heare the anſwere of Joſhua to the excuſes of the children of Joſeph, and his anſwere is an exhortation, that inſtead of delaies, they would uſe art and induſtrie in this enterpriſe which they were to undertake—art in cutting downe the trees and making the countrie champion; induſtrie by taking paines to conquer and caſt out thoſe Idolatrous Cananites, and to plant themſelves in their places. From whence we are to gather, that for this preſent buſineſſe of plantation in Virginia, there muſt bee ſpeciall choice and care had of ſuch perſons as ſhall bee ſent thither. Nature hath emptied her ſelfe in beſtowing her richeſt treaſure upon that countrie; ſo that if art and induſtrie be uſed as helpes to Nature, it is likely to proove the happieſt attempt that ever was undertaken by the Engliſh. And forasmuch as of all humane artes, political government is the chiefeſt, there muſt be a

ſpeciall care in the Magiſtrate how to carry himſelfe in his place and order, for herein conſiſts the verie maine matter of the ſucceſſe of this buſineſſe. As, therefore, the magiſtrate hath the eminencie of dignitie conferred upon him by his Prince, ſo muſt he furniſh himſelfe with eminencie of vertue; for he ſhal the better containe others within the bounds and limits of honeſtie and godlineſſe, if he firſt be able to containe himſelfe. *Mala anima male imperat. Plato* 1. *de legibus.* A magiſtrate, therefore, muſt have a good conſcience towards God, and he muſt alſo have a loving affection towards thoſe over whom hee hath the government. Concerning the conſcience that a magiſtrate muſt carrie towards God, he muſt ſo watch over himſelfe, that at no time he burſt foorth into any notorious vice, nor ſuffer himſelfe to be ſtained with the imputation of any enormious crime; for the vices of men are holden ſo much the greater, by how much the greater the majeſtie is of the partie delinquent: the blemiſhes of Princes are deformities, and diminutive ſins in thē are ſins of the higheſt nature. Again: he that is in place of government muſt know that his example prevailes much with thoſe that are under his government, ſo that he ſhall rule his ſubjects better by his good example of life, then by all the lawes and ſtatutes that hee can make. Laſtly, a magiſtrate muſt know that the moderne

times doe not onely behold him, but that he is ſubject alſo to the view of ſucceeding poſteritie; and therefore Tacitus doth adviſe princes, *lib.* 4 *Ann.*, to beware by all meanes that they give no occaſion to chroniclers to publiſh their leaud and wicked actions. Concerning his loving affection towards his ſubjects, his firſt care muſt be that he alwaies ſeeke the publike good of his ſubjects above his owne private profit: to which purpoſe the Emperour Adrian was wont to ſay, *Ita ſe rempublicam geſturum, ut ſciret populi rem eſſe non propriam.* The example of Alexander the Great is moſt memorable for this purpoſe, who, leading his ſouldiers through the dry and wide places of India, had almoſt loſt his whole armie for water. At the laſt, one of his ſouldiers found out the river Oxus, and brought the king water to quench his thirſt; but the king powred the water upon the ground before all his ſouldiers and would not drinke it, ſpeaking theſe words: *Ego bibam? et reliqui ſitient?* and when he and his whole armie came to the river, hee would not drink before all his ſouldiers had quenched their thirſt; giving thereby all princes to underſtand that they ſhould provide for the good of their people before their owne good. Thus, in conſcience towards God, and in affection towards his ſubjects, ought a prince to ſtand affected. And if he ſtand ſo affected, he will

puniſh ſuch as are vild and vitious, and he will advance ſuch as are vertuous and well diſpoſed: he will incourage the painefull and induſtrious, and he will correct the idle and diſſolute: he will eſtabliſh true religion, and he will repreſſe hereſies and ſchiſmes: he will releeve the weake and impotent, and he wil ſuppreſſe the mutinous and inſolent; ſo that God will give a bleſſing, and al things wil proſper under his government.

And for as much as no policie can ſtand long without religion, a chiefe care muſt be had of ſufficient, honeſt, and ſober minded Miniſters to teach and inſtruct the people, both by their life and doctrine, in their dutie to God, and obedience to their rulers. When the tribe of Dan went to plant themſelves in Laiſh, they took a Levite with them to bee a father and a prieſt unto them: Micah thought that the Lord would be better unto him becauſe he had a Levite in his houſe. Neither do I ever reade of any that ever attained to any government, of what religion ſoever they were, but their firſt care was to provide fit perſons which might teach the people religion and divine worſhip: and, therefore, if this plantation ſhould be undertaken without this care, there were ſmall hope of any good ſucceſſe to come thereof. And as the miniſter, being a ſubject, muſt yeeld his obedience to the magiſtrate, so the magiſtrate muſt bee

carefull to yeeld him countenance to keepe him from neglect, and maintenance to incourage him in his miniſtery. And it muſt be ſpecially foreſeene of the miniſters that they reſiſt Poperie; for as it doth infect the mind with errour, ſo it doth infect the manners of men with disloyaltie and treachery: and, laſtly, they muſt labour to preſerve the unitie of ſpirit in the bond of peace; for if they once jarre or diſſent among themſelves, they open a gappe to ſchiſme and contempt of religion. Policie thus eſtabliſhing religion, and religion guiding policie, proviſion muſt be made of men furniſhed with arts and trades moſt neceſſarie for this buſines: artificers and tradeſmen muſt be nouriſhed and cheriſhed, for without artificers and tradeſmen a commonwealth cannot flouriſh nor endure; and therefore the magiſtrate muſt ſpecially regard them and reſpect them, and they muſt ſo carrie themſelves that they may be reſpected and cheriſhed of the magiſtrate. It is required at their hands that they be faithfull, painefull and honeſt in their callings; for if they be thus qualified, the countrie it ſelfe will make them rich. Every trade hath his myſtery, which is, for the moſt part, grounded upon deceit and fraud; but ſeeing the beginning of a common wealth is now attempted, the foundation muſt not bee laid upon fraud and deceit, for there can no good end be expected of an

evill beginning. It is required likewiſe, that they be painefull in their trades, or elſe the commonwealth can have little uſe or comfort of them. And here our Engliſh tradeſmen and artificers are to be adviſed, that they be warie in taking the ſavages to bee apprentices to teach them their trade, ſeeing there be meanes of imployment ſufficient beſides to ſet many thouſands on worke; and therefore not neceſſarie as yet to inſtruct them in our trades and myſteries.

Beſides all this, induſtrie muſt be alſo added to helpe Arte and Nature, ſo that ſuch as have no profeſſed artes and trades muſt painefully imploy themſelves in ſome labour or other, to the furthering of this Plantation: a drone will in ſhort ſpace devoure more hony than the bee can gather in a long time; and therefore the magiſtrate muſt correct with al ſharpeneſſe of diſcipline thoſe unthriftie and unprofitable drones which live idly: for there is a law given to the ſonnes of Adam to labour, and to the daughters of Eve with the ſweate of their browes to get their living; and, therefore, it is an Evangelicall precept, that they which will not labour muſt not eate. In Job's time, there was a very ſtrict order taken for ſuch as lived idely. *Job* 30, 5. "They were chaſed forth from among men, and every one ſhowted at them as at a theefe": and ſurely ſuch an order muſt bee taken with thoſe that will not live painefully in

Virginia, the rather becauſe meate and drinke, and ſuch other neceſſarie ſupplies of livelihoode will be very precious there a while; and, therefore, order had more neede be taken that ſuch proviſion be not conſumed by unſerviceable loytering companions.

Laſtly, all degrees and ſorts of people which have prepared themſelves for this plantation muſt be admoniſhed to preſerve unitie, love, and concord, amongſt themſelues; for by concord ſmall things increaſe and growe to great things, but by diſcord great things ſoone come to nothing. Ageſilaus being demaunded why the citie of Sparta was not compaſſed about with walles for the better defence and ſafetie of the citie, he ſhewed unto the demandant the citizens and ſouldiers of Sparta, all of them living and agreeing together in firm concord and unitie: "Theſe," ſaith Ageſilaus, "are the walles of Sparta." And out of queſtion ſo it is: concord and good agreement amongſt comhabitants is a more ſure defence than walles or caſtles, or any other warlike munition whatſoever. Therefore, if any mutinous or ſeditious perſon dare adventure to moove any matter which may tend to the breach of concord and unitie, he is preſently to be ſuppreſſed, as a moſt dangerous enemy to the ſtate and governement there eſtabliſhed.

Now, all theſe particulars being already, not onely

concluded upon, but also provided for by the godly care of the counſell and adventurers of Virginia, I have preſumed onely to adviſe, being out of doubt that they will be as carefully performed, as they are already wiſely and religiouſly determined. And thus far have I preſumed, in my love to the adventurers and liking to the enterpriſe, to deale in this buſineſſe, praying as much good ſucceſs to them, and it, as their owne hearts can deſire, hoping to ſee their expectation ſatisfied, and the glory of England as much increaſed by this their honourable attempt, as ever was the Romane Empire by the enterpriſes of her greatest Emperours; ſorrowing with my ſelfe that I am not able, neither in perſon, nor purſe, to be a partaker in the buſineſſe.

FINIS.

INTRODUCTION.

THIS is a curious, and, as far as we know, a unique specimen of love-literature of about the middle of the reign of Elizabeth. We cannot fix the date of it with any precision, for the printer placed none upon the title-page, nor in any other part of the performance: we may conjecture that it came out about the year 1580, when Richard Jones was in full business, and when he was producing many publications, in prose and verse, adapted to the gratification of the middle and lower orders. For such persons these patterns of not very well penned, or well studied, appeals of affection and disappointment must have been intended. They belong especially, and peculiarly, to the class of our popular literature.

They profess to have been contributed by a lady who subscribes her name Is. W.; by a gentleman who uses the initials W. G.; and by a third contributor, a gentleman also, who puts part of his name as R. Witc. at the close of the fourth piece. We are unable to assign any of them with even remote probability; and as Ritson omits them, we can derive no assistance from his *Bibliographia Poetica*. Three of the productions have been mentioned (*Restituta*, I, 234), but no notice whatever has been taken

of the fourth, which is certainly more meritorious than what precedes it: when R. Witc. says in one place,—

> "I thrust my hand among the thornes,
> in hope the rose to finde;
> I prickt my hand, and eke my hart,
> yet left the rose behinde;"

we feel inclined to think that he could have done better, had more time been allowed. The whole reads like a production merely of the day, and for the day; and it was printed in such haste, that Richard Jones, or Johnes, the typographer, mis-spelt his own name in the colophon. In the last stanza on page 16, the measure is clearly defective, but we have not ventured to correct it, nor indeed any other blunders, excepting, here and there, by the insertion of a letter between brackets. All the classical allusions were the then common property of song and ballad-writers; and we have little doubt that Elderton, Deloney, Munday, or some other popular scribbler, put the pamphlet together for the sake of a few shillings obtained from the printer. It is only not a chap-book by assuming the more dignified form of a 4to.

J. P. C.

The Copy of a letter,

lately written in meeter,

by a yonge Gentilwoman: to

her unconſtant Lover.

With an Admonition to al yong

Gentilwomen, and to all other

Mayds in general to beware

of mennes flattery.

By If. W.

Newly joyned to a Loveletter ſent by a

Bacheler, (a moſt faithfull Lover) to an

unconſtant and faithles Mayden.

Imprinted at London, by Richarde Jhones
dwelling in the upper end of Fleetlane:
at the Signe of the ſpred Egle.

The Printer to the Reader.

WHAT lack you, Maiſter mine ?
ſome trifle that is trew ?
Why, then this ſame wil ſerve your turne,
the which is alſo new.

Or yf you minde to reade
ſome fables that be fained,
Buy this ſame Booke, and ye ſhall finde
ſuch in the ſame contained.

Perchaunce my wordes be thought
incredible to you,
Becauſe I ſay this Treatiſe is
both falſe and alſo true.

The matter of it ſelfe
is true, as many know ;
And in the ſame ſome fained tales
the Auctor doth beſtow.

Therfore, bye this ſame Booke
of him that heere doth dwell,
And you (I know) wyll ſay you have
beſtowed your mony well.

Farewell.

I. W.

TO HER UNCONSTANT LOVER.

AS cloſe as you your wedding kept,
yet now the trueth I here,
Which you (yer now) might have me told:
what nede you, nay, to ſwere?

You know I alwayes wiſht you wel,
ſo wyll I during lyfe;
But ſith you ſhal a husband be,
God ſend you a good wyfe.

And this (where ſo you ſhal become)
full boldly may you boaſt,
That once you had as true a Love,
as dwelt in any coaſt.

Whoſe conſtantneſſe had never quaild,
if you had not begonne;
And yet it is not ſo far paſt,
but might agayne be wonne,

If you ſo would; yea, and not change
ſo long as lyfe ſhould laſt:
But yf that needes you marry muſt,
then farewell: hope is paſt.

And if you cannot be content
to lead a ſingle lyfe,
(Although the ſame right quiet be)
then, take me to your wife.

So ſhall the promiſes be kept
that you ſo firmly made.
Now, chuſe you whether ye wyll be true,
or be of SINONS trade.

Whoſe trade, if that you long ſhal uſe,
it ſhal your kindred ſtayne:
Example take by many a one,
whoſe falſhood now is playne.

As by ENEAS, firſt of all,
who dyd poore DIDO leave,
Cauſing the Quene by his untrueth
with ſword her hart to cleave.

Alſo I finde that THESEUS did
his faithfull love forſake,
Stealyng away within the night,
before ſhe dyd awake.

JASON that came of noble race
two Ladies did begile:
I muſe how he durſt ſhew his face
to them that knew his wile.

For when he by MEDEAS arte
had got the Fleece of Gold,
And alſo had of her that time
al kynd of things he wolde,

He toke his ſhip and fled away;
regarding not the vowes
That he did make ſo faithfully
unto his loving spowes.

How durſt he truſt the ſurging seas,
knowing himſelfe forſworne?
Why dyd he ſcape ſafe to the land,
before the ſhip was torne?

I think king Aeolus ſtayd the winds,
and Neptune rulde the ſea;
Then might he boldly paſſe the waves:
no perils could him ſlea.

But if his falſehed had to them
bin manifeſt befor,
They wold have rent y^e^ ſhip, as ſoone
as he had gon from ſhore.

Now may you heare how falſenes is
made manyfeſt in time,
Although they that commit the ſame
think it a veniall crime.

For they for their unfaithfulnes
did get perpetuall fame :
Fame ? wherfore dyd I terme it so ?
I ſhould haue cald it ſhame.

Let Theſeus be, let Jaſon paſſe ;
let Paris alſo ſcape,
That brought deſtruction unto Troy,
all through the Grecian Rape,

And unto me a Troylus be ;
if not you may compare
With any of theſe parſons that
above expreſſed are.

But if I can not pleaſe your minde
for wants that reſt in me,
Wed whom you liſt : I am content
your refuſe for to be.

It ſhall ſuffiſe me, ſimple ſoule,
of thee to be forſaken,
And it may chance, although not yet,
you wiſh you had me taken.

But rather then you ſhold have cauſe
to wiſh this through your wyfe,
I wiſh to her, ere you her have,
no more but loſſe of lyfe.

For ſhe that ſhal ſo happy be
of thee to be elect,
I wiſh her vertues to be ſuch,
ſhe nede not be ſuſpect.

I rather wiſh her HELENS face,
then one of HELENS trade,
With chaſtnes of PENELOPE,
the which did never fade.

A LUCRES for her conſtancy,
and THISBIE for her trueth :
If ſuch thou have, then PETO be,
not PARIS ; that were rueth.

Perchance ye will think this thing rare
in on[e] woman to fynd :
Save Helens beauty, al the reſt
the Gods have me aſſignd.

Theſe words I do not ſpek, thinking
from thy true loue to turne thee :
Thou knowſt by prof what I deſerve ;
I nede not to informe thee.

But let that paſſe : would God I had
Caſſandraes gift me lent ;
Then, either thy yll chaunce or mine,
my foreſight might prevent.

But all in vayne for this I ſeeke,
wiſhes may not attaine it,
Therfore may hap to me what ſhall,
and I cannot refraine it.

Wherfore I pray God be my guide,
and alſo thee defend,
No worſer then I wiſh my ſelfe
ontill thy lyfe ſhal end.

Which life, I pray God, may agayne
King Nestors lyfe renew,
And after that your ſoule may reſt
amongſt the heavenly crew.

Therto I wiſh King Xerxis wealth,
or els King Creſſus gould,
With as much reſt and quietneſſe
as man may have on mould.

And when you ſhall this letter have,
let it be kept in ſtore;
For ſhe that ſent the ſame hath ſworn
as yet to ſend no more.

And now farewel, for why at large
my mind is here expreſt,
The which you may perceive, if that
you do peruſe the reſt.

FINIS. Is. W.

THE ADMONITION BY THE AUCTOR, TO ALL YONG GENTILWOMEN: AND TO AL OTHER MAIDS BEING IN LOVE.

YE Virgins y^{t} from Cupids tentes
do beare away the foyle,
Whoſe hartes as yet with raginge loue
moſt paynfully do boyle,

To you I ſpeake; for you be they
that good advice do lacke:
Oh! if I could good counſell give,
my tongue ſhould not be ſlacke.

But ſuch as I can geve, I wyll
here in few wordes expreſſe,
Which if you do obſerve, it will
ſome of your care redreſſe.

Beware of fayre and painted talke,
beware of flattering tonges:
The mermaides do pretend no good,
for all their pleaſant ſongs.

Some uſe the teares of Crocodiles,
contrary to their hart;
And yf they cannot alwayes weepe,
they wet their cheekes by art.

Ovid within the Arte of Love
doth teache them this ſame knacke,
To wet their hand, and touch their eies,
ſo oft as teares they lacke.

Why have ye ſuch deceit in ſtore?
have you ſuch crafty wile?
Leſſe craft then this, God knows, wold ſoone
us ſimple ſoules begile.

And wyll ye not leave of, but ſtill
delude us in this wiſe?
Sith it is ſo, we truſt we ſhall
take hede to fained lies.

Truſt not a man at the fyrſt ſight,
but trye him well before:
I wiſh al Maids within their breſts
to kepe this thing in ſtore;

For triall ſhall declare his trueth,
and ſhow what he doth think,
Whether he be a lover true,
or do intend to ſhrink.

If Scilla had not truſt to much
before that ſhe dyd trye,
She could not have ben clene forſake,
when ſhe for help did crye.

Or yf ſhe had had good advice,
Niſus had lived long:
How durſt ſhe truſt a ſtrainger, and
do her deare father wrong?

King Niſus had a haire by fate,
which haire while he dyd kepe,
He never ſhould be overcome,
neither on land nor depe.

The ſtraunger that the daughter lou'd
did warre againſt the King,
And alwaies ſought how y^t^ he might
them in ſubjection bring.

This Scylla ſtole away the haire
for to obtaine her wyll,
And gave it to the ſtraunger that
dyd ſtraight her father kyll.

Then ſhe, who thought her ſelf moſt ſure
to have her whole deſyre,
Was cleane reject, and left behind
when he did whom retyre.

Or if ſuch falſhood had ben once
vnto Oenone knowne,
About the fieldes of Ida wood
Paris had walkt alone.

Or if Demophoons deceite
to Phillis had ben tolde,
She had not ben transformed ſo,
as Poets tell of olde.

Hero did trie Leanders truth
before that ſhe did truſt:
Therfore ſhe found him unto her
Both conſtant, true, and juſt.

For he alwayes did ſwim the ſea
when ſtarres in ſkie did glide,
Till he was drowned by the way,
nere hand unto the ſide.

She ſcrat her face, ſhe tare her heir
(it greeveth me to tell)
When ſhe did know the end of him,
that ſhe did love ſo well.

But like Leander there be fewe;
therfore in time take heede,
And alwayes trie before you truſt;
ſo ſhall you better ſpeede.

The little fiſh that careleſſe is
within the water cleare,
How glad is he, when he doth ſee
a bayt for to appeare.

He thinks his hap right good to bee,
that he the ſame could ſpie;
And ſo the ſimple foole doth truſt
to much before he trie.

O little fiſh! what hap hadſt thou
to have ſuch ſpitefull fate,
To come into ones cruell hands,
out of ſo happy ſtate!

Thou diddſt ſuſpect no harme, when thou
upon the bait didſt looke:
O, that thou hadſt had Linceus eies
for to have ſeene the hooke!

Then hadſt thou w^t^ thy prety mates
bin playing in the ſtreames,
Wheras ſyr Phebus dayly doth
ſhew forth his golden beames.

But ſith thy fortune is ſo yll
to end thy lyfe on ſhore,
Of this thy moſt unhappy end
I minde to ſpeake no more.

But of thy felowes chance, that late
such prety ſhift did make,
That he from fiſhers hooke did ſprint,
before he could him take.

And now he pries on every baite,
ſuſpecting ſtyll that pricke
(For to lye hid in every thing)
Wherewith the fiſhers ſtricke.

And ſince the fiſh that reaſon lacks
once warned doth beware,
Why ſhould not we take hede to that
that turneth us to care.

And I, who was deceived late
by ones unfaithfull teares,
Truſt now for to beware, if that
I live this hundreth yeares.

FINIS. IS. W.

A Loveletter, or

an earnest perswasion of a Lover,

ſent of late to a yonge Mayden

to whom he was betrothed.

Who afterward being overcome with flattery,
ſhe ſeemd utterly to ſwerve from her
former promiſe without occa-
ſion, and ſo to forſake
him.

By W. G.

A LOVELETTER,

Sent from a faythful Lover to an Unconstant Mayden.

As dutie wils, ſo nature moves
thy frend theſe lines to wright,
Wherin thy fraude (O faithleſſe thou!)
I minde to bring to light.

Can plighted faith, ſo firmly plight,
without deſert be moved?
Or ſhould the man that faithfull is
ſo ſlenderly be loved?

Should hate his guerdon thus remaine,
in place of thy good wyl?
Should rigor raign within thy brest
to vanquish reaſons ſkyll?

Should faith to falſhod ſo be changd?
(alas) the greater ruthe,
When double dealing is preferd
before a perfect truethe!

Yf caſe ſuch hap as recompence
unto your friend you yelde,
What bulwarke canſt thou clayme
gainst Gods thy ſelfe to ſheilde?

Can they that ſit in hauty Heavens
ſuch covert gilt abyde ?
Or are they parcial now deemſt thou ?
is Juſtice throwne a ſyde ?

Nay, juſt are they, and juſtice ſtyll
as just the[y] juſtly use,
And unto them as giltleſſe then
canſt thou thy ſelf excuſe ?

No, no, not ſo ; for they beholde
thy double deades, be ſure :
No forged ſtyle, nor flattryng phraſe
their favour may allure.

No gifts, no golde can them corrupt
ſuch juſtice there doth raigne,
And they that diſobey their heaſtes
are ſubject unto payne.

Theſe are no novel newes I tell,
the proofe is playnly knowne :
To ſuch as do offend their wils
their powre[s] forth are ſhowne.

To ſee thy conſcience gilty is
thy faithles frawde they ſee ;
And thinkſte thou then this gilt of thine
can unrewarded bee ?

O faith! think not ſo far to wiſh
from reaſons lymyts pure,
But judge thy ſelfe what juſtice they
to ſinfull ones inure.

And thou thy ſelfe ſuch domb ſhalt geve
as gilty thou ſhalt finde:
Therfore relent, and once agayne
thy grudging conſcience minde.

Which unto Gods that ſacred are
as gilty thee bewray:
In place of fraude, let faith and trueth
with thee now beare the ſway.

Revoke and call to memory
the fruits of friendſhip ſhowne:
Perpend in mind my torments ſtrong,
my playnts and penſive mone,

Which ſixe yeares long, as pacionate
to carpyng yoake of care,
I bod for thee, as thou thy ſelfe,
I know, canſt wel declare.

Remember thou the plaints and teares
which I powrd foorth for thee,
And ponder well the ſacred vow
that thou haſt made to mee.

Which vow gave comfort to thy frend
that ſubject ſerved to griefe :
Thou gaveſt thy ſelfe a pledg to me,
thy faith was my releife.

But now what helysh hagge (alas!)
hath tournde thy love to hate?
Or els what whelpe of HYDRAS kind
in thee hath wrought debate?

Alas! wilt thou dispoyle me quight
of my poſſeſſed joye?
Or wilt y^{u} plunge me headlong thus
to gulphes of great annoye?

Who would a thought (alas!)
ſuch fraude to reſt in thee?
Who would have deemd withou[t] deſert
thy hart should change from mee?

Whoſe hart hath coucht his tent
within my covert breſt,
And thine, I hopte, of me, thy friend,
likewiſe had been poſſeſt.

But waveryng minds, I plainly ſee,
ſo compaſſed with guile,
Pretend by ſlights the perfect joyes
of frindes for to exile.

O! shuld a pratlyng Paraſite ſo egge
thee with diſdayne?
That thou the preſence of thy friend
through flattery should refrayne?

Not vouching once to ſpeake to him
whoſe hart thou haſt in hold:
Sith likeing faine hath graunted grace,
should love ſo ſoone be cold?

Conſider theſe my letters well,
and anſwer them agenne,
For I, thy friend, in covert zeale
this time hath cloſd my penne.

Farewell, a dieu ten thouſand times!
to God I thee commend,
Beſeeching him his heavenly grace
unto thee ſtyll to ſend.

¶ Thy friend in wealth, thy friend in woe,
Thy friend while life ſhal flytt me froe;
And whilſt that thou injoy your breath,
Leave not your friend unto the death;
For greater praiſe cannot be wonne,
Then to obſerve truelove begonne.

¶ Finis. W. G.

¶ Imprinted at London, by
Richard Jhones.

R. W.

Againſt the wilfull Inconſtancie of his deare Foe
E. T. Which example may juſtly be a ſuffi-
cient warnyng for all Yongmen to
beware the fained Fidelytie
of unconſtant Maydens.

ALL youthful Wights at lyberty,
whom LOVE did never thrall,
I wish that my decay may bee
a warnyng to you all;

That have a ſoare bred in my breſt,
although it be not ſtrange,
Yet wyll it bryng mee to the grave
without ſome ſodaine change.

For I by ſute have ſerved one
two yeares, and ſomwhat more,
And now I can no longer ſerve,
My hart it is ſo ſore.

Which hart I ſet to Uſerie,
through gredie fond deſire,
Not doubting to receive home twain,
when I would them requyre.

But if that everie Uſerer
had ſuch good hap as I,
There would not be ſo many men
would uſe this uſerie.

My debtor hath deceyved mee,
for she is from mee fled,
And I am left among the bryers
to bryng a foole to bed.

So that I, ſeely man, remayne
eche day in doubtfull caſe,
For DEATH doth dayly lye in wayte
to reſt me with his mace,

And caſt mee into priſon ſtrong :
the doore is made of graſſe,
And I might bles my houre of birth,
if it were come to paſſe.

For lo ! my carefull choyce doth chooſe
to keepe mee ſtyll in thrall,
And doth regard my love no more
then ſtone that lyes in wall.

Wherby I ſee that womens hartes
are made of marble ſtone :
I ſee how careleſſe they can bee
When penſive men do mone.

I ſowed both pure and perfect ſeede
on fayre and pleaſant grounde,
In hope, though harveſt brought ſom pain,
ſom profit might bee found.

But now the harveſt ended is,
and for my faythfull ſeedes,
And all my payne and labour paſt,
I have nought els but weedes.

I thruſt my hand among the thornes,
in hope the roſe to finde;
I prickt my hand, and eke my hart,
yet left the roſe behynde.

Not I, but many more, I knowe,
in love do lacke releefe,
But I, as cauſe doth mee compell,
do wayle my payne and griefe.

I doubtleſſe can not bee the firſt
that love hath put to payne,
Nor yet I ſhall not be the laſt
that women wyll diſdayne.

If I, poore wretch! ſhould think upon
the paynes that I have paſt,
Or if I should recount the cares
that she hath made me taſte,

Into diſpayre it would mee drive,
and cleave my hart in twaine,
Or els bereave me of my wittes
to thinke upon the payne.

I never ſpent one day in joye,
my carefull hart doth know,
Since firſt I lent my love to her
by whom my griefe doth growe.

There are no greater paynes aſſignd
for dampned ghoſtes in hell,
Then I do ſuffer for her ſake
that I do love ſo well.

The pryce that I have paid for love
not many men do gyve,
But I my bargayne shall repent
as long as I do lyve.

I payde for love, and that full deare,
yet I receyve right nought:
I never was ſo much deceyved
in any thynge I bought.

If everie woman on her friend
ſuche pitie uſe to take,
Then shortly men wyll ron to love
as beares unto a ſtake.

But now let VENUS fire her forge,
Let CUPIDS ſhaft be ſent,
They can no more encreaſe my woe,
for all my love is ſpent.

But here, good Reader, thou maiſt ſee
how Love hath paide my hyre,
To leave me burnyng in the flame,
compeld to blow the fyre.

But if that thou, good frende, deſire
to lyve in happy ſtate,
Then, ſeeke in time to ſhon miſhap,
Repentance comes too late.

Frequent not womens company,
but ſee thou from them ſwarve,
For thy rewarde ſhall be but ſmal,
what ever thou deſerve.

Take heede, for thou maiſt come in thrall
before that thou beware,
And when thou art entangled once,
thou canſt not flie the ſnare.

Take thou not this to be a jeſt,
but thinke it to be true,
Before thou proove, as I have done,
leaſt proofe do make thee rew.

Yet if thou chaunce to place thy love,
take heede what thou doeſt ſaie,
And ſee thou place thy talke in print,
or els beware a fraie.

And thus I ende, not doubtyng but
theſe wordes may well ſuffice
To warne thy gredie hart of harme,
And eaſe thy roving eyes.

Eaſe by Diſeaſe
hath made me to halt,
Time hath ſo turned
my Suger to Salt.

FINIS. R. WITC.

Imprinted at LONDON, by
RICHARD JOHNFS.

INTRODUCTION.

We never heard of the existence of more than two copies of this tract, so peculiarly interesting to the inhabitants of the metropolis: we have made use of one of them for our reprint. The author is the same Richard Johnson who published "Look on me London," in 1613, and who had commenced his literary career by "The Nine Worthies of London" in 1592.

It will be seen by those who refer to Stow's "Survey," as they may easily do by consulting the excellent edition of Mr. Thoms in 1842 (from the impression of 1603) that Johnson was mainly indebted to the old Annalist for the antiquarian information furnished respecting the early state of Moorfields. On p. 159 of Mr. Thoms's edition, or on p. 351 of Stow's first edition in 1598 and 1599, (for title-pages of different copies have both years) we read that Moorfields, as most people are aware, derived the name from that portion of the environs of London being anciently merely a morass, at certain seasons of the year, if not constantly, under water. Stow gives the dates of various improvements in the very words which Johnson, eight or nine years afterwards, repeated; but Stow did not live to witness, or, at all events, to record, the means resorted to by the citizens,

shortly before Johnson wrote, to complete what had been so well begun. Stow died on 5th April, 1605, just anterior to the laying out of the walks and making the plantations, which are the chief subjects of eulogy in the ensuing pages. The information may be said to be of a local character, but it is highly curious; and if farther details be required, some few may be found in Stow's *Annales* by Howes, fol. 1631, p. 1021.

Of Johnson's style, we need say little: his object in the prose portion of his tract was only to convey information in a cheerful manner; but in his verse he was more ambitious, though it does not rise to the excellence of his first effort, when he was an apprentice. Bibliographers have noted that Gough had seen an impression of the work here reprinted of 1617, which contained a poem called "London's Description." (Lowndes' *Bibl. Man.*, 1860, p. 1216.) First of all, there was no such impression; and, secondly, the poem, as will be seen, belongs to the edition of 1607.

It does not appear what printer Henry Gosson, the publisher, employed; but besides many false concords (some of them, perhaps, attributable to the author), the misprints are numerous: on p. 11, "lawes mirrour" is an error for "*land's* mirrour"; and on p. 24, "freedomes and innimities" ought to have been "freedomes and *immunities*". "Civill," on p. 25, it will be seen at once, was meant for *Seville*, and so it was then not unfrequently printed. Wherever we have made any change, we have marked it by brackets.

J. P. C.

THE

PLEASANT WALKES

OF

MOORE-FIELDS.

Being the guift of two Sifters, now beautified,
to the continuing fame of this
worthy Citty.

Printed at London for Henry Goſſon, and are
to be ſold at the Signe of the Sun
in Pater noſter Row.
1607.

TO THE RIGHT WORSHIPFULL, THE

Knights and Aldermen of this Honorable

Citty of London.

THOSE ſweet and delightfull walks of More fields (right worſhipfull) as it ſeemes a garden to this Citty, and a pleaſurable place of ſweet ayres for Cittizens to walke in, now made moſt beautiful by your good worſhips appointment, hath emboldened me to ſearch for the true antiquity thereof: and furthermore to ſatisfie the deſires of many, I have given here a true light of the late glorie doone unto the ſame: and withall briefly ſet downe a fewe notes of ancient recordes, of their beeing a kinde of moriſh ground in times paſt, and by whome, and in what maner they were brought to this beneficial uſe, togither with manie other honors done to this citty. If your worſhips vouchſafe to thinke well of my labors, I attaine my wiſhed hopes: ſo ending, I commit you all to the joy of your owne harts.

By your Worſhips to be commanded.

RICH. JOHNSON.

The pleasant Walkes of Moore Fields.

The Speakers names in this diſcourſe, a Country Gentleman, and a London Citizen.

Gentleman.

THIS Citty of London (ſir), in my mind, both for antiquity and ſituation, may challenge glory with any citty in the world.

Cit. Moſt true (ſir) ; for it is reported that *Brute*, lineally deſcended from the Demy-god *Aeneas*, ſon of *Venus*, daughter of *Jupiter*, about the yeare of the world 2855, and 1108 before the Nativity of Chriſt, builded this citty and named it *Troynovant*. But in proceſſe of time, K. *Lud* not onely repayred it, but alſo increaſed the ſame with faire buildings, towers, and wals, and after his own name called it *Luds* towne ; and by corruption of ſpeech, it is now called London : which king lyeth buried at a gate in the west part of the citty, which hee likewiſe built in the honor of his name, caling it *Ludgate*.

Gent. Since that time (I perceive) in every Prince's raigne it hath bin much beautified ; but of all pleaſures that contents me, theſe ſweet walkes of

Moore fieldes are the chiefeſt; and the cauſers thereof deſerve much commendations.

Citi. Thoſe be the worthy Aldermen and Common-counſell of London, who, ſeeing the diſorder uſed in theſe fieldes, have beſtowed this coſt, and, as occaſion requires, intends further to beautifie the ſame.

Gent. In ſo doing they purchaſe fame after death, and much pleaſure to poſterity: but to what uſe are theſe fieldes reserved?

Citi. Only for Cittizens to walke in, to take the ayre, and for Merchants' maides to dry clothes in, which want neceſſary gardens at their dwellings.

Gent. By whom was theſe fields given to the citty?

Cit. Marry, ſir, by two mayds, the only daughters to Sir *William Fines*, a knight of the Rhodes, in the time of Edward the Confeſſor: who dying, left theſe fieldes of *Fines-berry*, after his owne name, to his two daughters, *Mary* and *Katharine;* who, refuſing the pleaſures of this world, betooke themſelves to a devout kind of life, and became two Nuns in the Monaſtery of Bedlem; wher having ſpent their daies in the ſervice of God, at their death gave theſe aforeſaid fieldes to the Citty of London, for an eaſe to the Cittizens, and a place for their ſervants to dry clothes in, and likewiſe builded the two croſſes, the one at Bedlem gate, the other at Shoredich.

Gent. Theſe walkes (ſir), as it ſeemes, beares the faſhion of a croſſe, equelly divided foure wayes, and likewiſe ſquared about with pleaſant wals: the trees thereof makes a gallant ſhew, and yeeldes unto mine eye much delight.

Citizen. They may well; for the like border of trees are not at this day in al the land again, for they be in number within theſe walles two hundred, foure-ſcore, and eleaven, beſide thoſe other ſtanding weſt-ward without, to the number of ſome foure or five and thirtie.

Gent. I have heard that many of theſe trees doe carry proper names?

Citiz. According to the planting thereof they doe: and thoſe which I remember ſo called, now ſtand on the weſt ſide within theſe walls: the firſt of them, at the corner of the middle walke weſt-ward, was firſt of all placed by Sir *Leonard Hollyday*, then Lord Maior; the next, on the corner north-ward, at the ſteppes comming downe, by a Captaine, being a gentleman of good reputation; the third by a citizen, and ſonne to Sir *Leonard Hollyday*, which ſtandeth next to his father's tree. There ſtandeth neere unto that, a tree called the "Two Brothers," planted by two little boys, and ſonnes to a citizen here in London; there is likewiſe a tree called the "Three Siſters," by the name of three maydens that ſet it;

and another the "Three Brothers." There is a tree, likewiſe, on the north-weſt corner, which I ſaw ſet up (called *Stubs* his tree) by one *Christopher Stubs*, one of the principal porters of Blackwell hall, a man well beloved, and of good credit. Many others were ſet up by our citizens, which I thinke needleſſe to ſpeake of, nor tell of the bountie they ſhewed to the worke-men at the planting of theſe ſame trees.

Gent. The charges hereof ſhew their liberall mindes; and no doubt but this field will be maintained, time out of minde, in as good order as it is nowe kept, for what you citizens meane to give glory to, neither coſt nor care can be wanting. But I pray you how many akars may this plot of ground containe?

Citiz. Marry, ſir, within the walles ſome ten akars, which was ſo meaſured out, and by a plough made levell, as it is now, a thing that never hath been ſeene before to goe ſo neere London.

Gent. But why are theſe ſtockes of wood here provided, with ſuch a huge chaine of yron lockt to the wall?

Citiz. Onely as a puniſhment for thoſe that lay any filthy thing within theſe fields, or make water in the ſame, to the annoyance of thoſe that walke therein; which evil ſavors in times paſt have much

corrupted man's ſences, and ſuppoſed to be a great nouriſher of diſeaſes.

Gent. That beares good reaſon, and the maner of this puniſhment I like well; and pitie it were, but it ſhould be maintained, for it is one of the beſt things that ever your citie beſtowed coſt upon.

Citiz. The coſt hereof they regard not; and the more they beſtow hereon, the more honour they tye unto our citie, and the cauſers of theſe walkes hath deſerved high commendations, making their poſterities famous by theſe their deeds.

Gent. It ſeemes, they intend a further grace to theſe fields?

Citiz. Their purpose is not fully knowne, but ſurely their intents are inclined to bountifull proceedings; as I heare, the building of certaine houſes for ſhelters for maidens having their clothes lying there a drying, if at any time it ſhould chance to raine.

Gent. All England may take example at your London citizens, who not onely seeke for their owne benefites, but ſtrive to profit others, ſhewing themſelves good common-wealths men, and as they be called the Fathers of the Citie, ſo be they cheriſhers of the poore and ſuccourleſſe.

Citiz. If I ſhould ſhew you the charitable deeds, of all our citizens now living, as of thoſe in times

paſt, from one king's raigne to another, I ſhould fill a large volume with antiquities; but I will briefly touch but onely ſuch as concernes this our diſcourſe of theſe walkes of Moorefieldes, and things pertinent to the ſame purpoſe.

Gent. But, I pray you, ſhewe me, ſir, have they never bin otherwiſe uſed?

Citi. Yes, that they have, for time is often the overthrower of lawdable cuſtomes: for *Halle's* Chronicle ſetteth downe, that the inhabitants about London, as *Iſlington*, *Hogsdon*, *Shoreditch*, and others, before the raign of Henry the Eight, had ſo encloſed theſe fields, with hedges and ditches, that neyther the young men of this cittye might ſhoot, nor the ancient perſons' walke for pleaſure in theſe fields, but that either their bowes and arrowes were taken away or broken, or the citizens areſted for walking, ſaying, that no Londoner ought to go out of the citie, but in the hye wayes. This ſo greeved the Londoners, that in the ſixth yeare of King *Henrie* the Eight, a great number of the citie aſſembled themſelves in a morning, and a Turner in a Foole's coat ran crying thorough the citie, Shovels and ſpades! ſhovels and ſpades! by which meanes followed ſo many people, that it was a wonder to behold, and within leſſe than three hours all the hedges about the citie were caſt downe, the ditches filled up,

and every thing made plaine; ſuch was the quickneſſe of theſe diligent workemen. After this the fields were never more hedged in.

Gent. The citizens, I perceive, ever carried gallant mindes, and to this day (I ſee) they continually ſtrive to beautifie this famous citie; for what faire ſummer houſes, with loftie towers and turrets, are here builded in theſe fields, and in other places the ſuburbes of the citie, not ſo much for uſe and profite, as for ſhewe and pleaſure, bewraying the nobleneſſe of their mindes.

Citiz. Many of our ancient citizens, ſir, have far more worthyer diſpoſitions, and chiefly delights in the repayring of hoſpitals, and building almes-houſes for the poore; and therein employ their wits, ſpending their wealths to the common commoditie of this our citie.

Gent. You ſpeake but truth, for London Cittizens are the lawes mirrour for charitable guifts. But of all other ſtately buildings, neere unto theſe fields, this beares the greateſt ſhew, called "Fiſher's Folly."

Citiz. It is, ſir, a verie faire houſe indeede, large, and beautifull, incompaſt with many walkes and gardens of pleaſure, builded by one *Jaſper Fiſher*, free of the Goldſmithes, late one of the ſixe Clarkes of the Chancerie, and a Juſtice of Peace: it hath ſince for a time beene the Earle of *Oxford's* place;

our late Queene hath lodged there, and now it belongeth to Sir *William Cornewallis.*

Gent. This houſe (as I have heard), being ſo large and ſumptuouſly builded by a man of no greater calling, was mockingly named "Fisher's Folly," and a rime hath beene lately made of it, and others the like (not farre off builded) in this manner.

Kirkebyes caſtle, and *Fiſhers* folly,
Spynylas pleaſure, and *Megses* glorie.

Citiz. Indeed, of ſuch-like houſes, builded by citizens, men will report their pleaſures; but if I should ſpeake of the true glorie of our citizens, Gresham houſe, with the Royall Exchange, builded by one man; Whittington Colledge, Newgate, part of Chriſtchurch, by another, with divers other monuments, which I omit, as the charge of London bridge, builded at the firſt by two Siſters of Saint *Marie Overyes*, and ſuch like; but of all other memorable deedes, maintained to this day by our citizens, there is three which deſerve immortall commendations; the Orphants Court in Guild hall, where covetous executors are prevented, Chriſts Hospitall, where fatherleſſe children are well brought up, and the priſon of Bridewell, where vice is juſtly corrected.

Gent. Three things, in my minde, that your citizens winne heaven by. But for what offenders is that Bridewell chiefely reſerved?

Citiz. For the perſons, as vagabonds, and for thoſe that are obſtinate, and will not live in the feare of God, but abuſe their bodies with lewd vices, as whoredome, and ſuch like.

Gent. That place I thinke needleſſe, ſir, to ſpeake of in theſe walkes: therefore I pray you ſhew me of the antiquitie of this Monaſterie of *Bedlem*, where theſe two charitable ſiſters were buried.

Citiz. The Monaſterie (now ruinated) was builded by their father, Sir *William Fines*, the chiefe owner of the rich farme of *Finesburie* houſe, the which to this day holds priviledges of good eſteeme. Likewiſe, here in *Bedlem*, is now ſcituated an hoſpital for the cure of diſtracted people, which in former times, about the yeare 1246, was founded by *Simon Fitzmarie*, one of the ſheriffes of London, of the ſame houſe and kindred, naming it the priory of Saint *Marie de Bethlem*, after the elder of the two ſiſters; to which King *Edward* the third graunted a protection, but after, in the time of King *Henrie* the 8, in the beginning of his raigne, there was one Sir *Walter Gennings*, one of the Kings Chamber, who, being diſtract of his wits, got helpe in that place by the meanes of that holy Prior, in regard of which, King *Henrie*, at the ſuppreſſion of this religious monaſterie, gave it to the Citie for an hoſpitall for that uſe, the chappell whereof was taken downe in the

raigne of Queene *Elizabeth*, and houſes builded there by the Governors of Chriſts Hoſpitall in London; and now, in this place, people that be diſtract of wits are, by the ſuite of their friends, received and kept, but not without charges to their bringers in.

Gent. Here is, ſir, as it ſeems, a burying place, walled in with bricke, which ſurely is the devotion of ſome charitable citizen?

Citiz. It is, ſir; for in the yeare 1569, ſir *Thomas Roe*, Marchant Taylor, and Maior of this Citie, cauſed to be incloſed within this wall, about one akar of ground, being part of this Hoſpitall of the Hoſpitall of *Bethlem:* this he appointed for a burying place, as an eaſe for ſuch pariſhes in London, as wanteth a convenient ground within their pariſhes. The Ladie his wife was there buried (by whoſe perſwaſions he encloſed it), but himſelf, borne in London, was buried at *Hackney*.

Gent. But now, ſir, let us returne by the walke neere this ditch ſide, where I am willing to underſtand howe thoſe fields came ſo beautified, being, in times paſt, as I have heard, a fen, or mooriſh kinde of ground?

Citiz. To begin firſt, after it was given by theſe two ſiſters to this citie. I find that in the time of *William* the Conquerour it was continually in winter, as you ſay, a great fen, or moore of water, ſtretching

all along betwixt Cripple-gate and Biſhops-gate; but not in ſuch good manner as it now doth, for all theſe whole fields of *Finsburie*, from Hollow-well to this place, was a waſt and unprofitable ground a long time; ſo that in the raigne of *Edward* the ſecond, it was let to farme for foure markes by the yeare: but in the yeare 1415, the 3. yere of *Henrie* the fifth, *Thomas Falner*, Maior, cauſed the wall of the citie to bee broken toward this moore, and builded here the poſterne, called Moore-gate, for the eaſe of the citizens to walk this way upon cauſies (as was then) towards Iſlington, Hogſdon, and ſuch like. Moreover, he cauſed the ditches of the citie, from Shoreditch to Houndsditch, and ſo to this Mooreditch along by Bedlem, to bee newe caſt, and clenſed; by meanes whereof this fen, or moore, was greatly drayned and dryed. So, ſhortly after it grew ſuch hard ground, that *Ralph Joſelin*, Maior, for repayring the citie wall cauſed this moore to be ſearched for clay, and here in this place brick to be burnt.

Gent. But, ſir, here is ſtones ſet upright: what is the meaning of them?

Citiz. Marry, where they ſtand runnes underneath the common ſhore, from a ſpring called dame *Annis de Cleare*, called by the name of a rich London widow called *Annis Clare;* who, matching her ſelfe with a riotous courtier in the time of *Edward* the

firſt, who vainely conſumed all her wealth, and leaving her in much povertie, there drowned ſhe her ſelf, being then but a ſhallow ditch or running water, ſince which (as I ſaid before) [it] runneth by ſluces arched over, all along by theſe ſtones here ſtanding: which ſluces, or bridges, was made in the yere 1512, by Roger *Atchley*, Maior, who likewiſe cauſed the grounds to be leavelled, as they were this laſt yeare by Sir Leonard *Holliday*, maior, and the other worſhipfull Aldermen his brethren; whereby theſe fields were made ſomething more commodious, but not ſo pleaſant and drye as now they are, for many times they ſtood ſtill full of noiſome waters, which afterward, in the yeare 1527, was by the meanes of ſir *Thomas Semor*, Maior, made dry; who, repairing the ſluces, convayed the ſayd waters, over this towne ditch, into the courſe of Wall-brooke ſhoare, and ſo into the Thames: and by theſe degrees was this fen or moore at length made maine and hard ground, which before being overgrowne with flags, ſedges, and ruſhes, ſerved for no uſe: ſince the which time all the further and higher grounds, beyond *Finesbury* Court, have beene ſo heightned, with leaſtals and dung, that now three windmils are ſet thereon, the ditches being filled up, and the bridges overwhelmed.

Gen. But now, I pray you, let us walke backe againe to Moore gate, and go into this narrow lane

called the poſterne, betweene Moore-gate and Criple-gate, becauſe it hath at either end a doore to be ſhut in the night ſeaſon.

Cit. This is a poſterne belonging to Criple-gate, ſo called long before the conqueſt, only to keepe night-walkers out of the ſubberbs: but now I have named Criple-gate, I thinke it not amiſſe to ſhew the antiquity thereof, and why it was ſo called at the firſt.

Gen. That would I gladly underſtand, for I have heard divers reports thereof.

Cit. I have read in the hiſtory of *Edmond*, King of England, written by *John Lydgate*, monke of Berry, that when the Danes ſpoiled part of his kingdome, a reverent biſhop of this land cauſed y^e^ body of king *Edmond*, martyr, to be brought from S. *Edmonds* bury to London, in at Cripplegate, a place ſaid to be called of cripples begging ther, at which gate (it was ſaide) the body entering, miracles were wrought, as ſome of the lame to goe away, prayſing God. This gate was ſometimes a priſon, whereunto ſuch cittizens and others as were areſted for debt, or common treſpaſſes, were committed, as they be now to the Counters. This gate was new builded by the Brewers of London, 1244.

Gent. This hath much contented my deſires, and conſidering it is yet far to night, I will requeſt you

to turne back into the walkes, and there to diſcourſe of further antiquities.

Citiz. With all my heart, ſir: I cannot ſpend my time better.

Gent. Then, I pray you, tell what courſe (ſir) hath this common ſhoare thorough the Citty into the Thames?

Citiz. This Citty in old time (as I finde it recorded) was devided, the one halfe from the other, which is eaſt from weſt, by a faire brooke of ſweete water, which ran from theſe fields thorough this wal into the river of Thamſe, which diviſion to this day is maintained without charge, which water is called *Wall-brook.* The courſe from hence runneth directly firſt to Saint *Margrets* Church in *Loathbury*, from thence, from the lower part of Grocers hall, about the eaſt of their kitchin, under Saint *Mildreds* Church, ſomewhat weſt from the Stockes Market; from thence, thorough *Bucklers-bury*, by a great houſe built of ſtone and timber, called the old Barge, becauſe in times paſt, barges out of the Thames were rowed up ſo far into this brooke, on the backeſide of the houſes on *Wall-brooke* ſtreete, which ſtreete taketh the name of this ſaide brooke: then, by the weſt end of Saint *Johns* church upon *Wall-brooke*, under Horſhoe bridge, by the weſt ſide of Tallow Chandlers hall, and of the Skinners hall, and

ſo, behinde the other houſes, to Elbow lane, and by a part thereof downe Greenwitch lane into the river of Thames: this is the right courſe of this water, which of olde time was bridged over in divers places, for paſſage of horſes and men, as need required; but ſince, by y^e^ means of increaſement on the bankes thereof, much annoyances bee done therein. But at length the ſame, by a common conſent of this Citty, was arched over with brick, and paved with ſtone, equall with the ground, whence it paſſed thorough, and is now in moſt places builded upon, that no man may deſerne it, and therefore the trace thereof is hardly known to the common ſort of people.

Gen. Now, I pray you, let me know how this vaute or river is made cleane, conſidering ſo much channell durt runnes therein?

Citi. Where theſe ſtones ſtand, as I ſaid before, there is a long hollow ceſterne or ſhoare arched over, reaching into the citty, into the which once a yeare, as it is the cuſtome of our Citty to ſee it made cleane, there entereth divers labouring men, with links and torches lighted, with a taber and a pipe or other ſuch mellody, that the merchants, whoſe vautes and houſes of offices ſtand over, may hear them, and by ſuch meanes they may know what is amiſſe, and wanteth mending: and ſtill when this buſines is effecting, the owners of thoſe houſes ſpare not for

coſt, which they give downe at the grates as they paſſe along.

Gent. This is a good order, and an incouragement to ſuch an intricate buſineſſe. But to let that paſſe, and ſhew me the antiquity of your Aldermens going to the ſermons to the Spittle, neare Shoreditch, in Eaſter weeke, which in my mind is a moſt memorable cuſtome.

Citi. Firſt, to ſhew you the firſt antiquity thereof, that place was in times paſt an hoſpitall, commonly called Saint *Mary* Spittle, builded by *Water Browne*, deane of *Paules*, in the yeere 1197, firſt named by him *Domus Dei;* but at the ſuppreſſion of abbies being ſurrendred to King Henry the eighth, it was valued to bee worth yeerely 478 pound, wherein was found (beſides the ornaments of the church, and other goods belonging to the hoſpital) a hundred and foureſcore beds, well furniſhed for the receate of poore people, for it was an hoſpitall of great releefe. But now, touching the cuſtome why three ſermons be made there in the three holydayes of Eaſter weeke, I finde that in the yeare 1398, King *Richard*, having procured from *Rome* confirmation of ſuch ſtatutes and ordinances as were made in the Parliament begun at *Weſtminſter* and ended at *Shrewsbury*, he cauſed the ſame confirmation to bee read and pronounced at *Paules* Croſſe, and at Saint *Mary* Spittle,

in the Sermons, before al the people. *Phillip* Malpas, one of the Shriefes in the year 1439, gave twenty ſhillings by the yeere, to the three preachers at the Spittle. *Steven Foster*, Mayor in the yeare 1454, gave forty poundes to the preachers at the Spittle and *Paules* Croſſe: I find alſo that the ſaid houſe, wherein the Mayor and Aldermen doe ſit at the Spittle, was builded for that purpoſe, of the goods, and by the executors of *Richard Rawſon*, Alderman, and *Iſabell* his wife, in the yeare 1488. Likewiſe in the yeare 1595, the pulpit being olde, was taken downe, and a new ſet up, the preachers face turned toward the ſouth, which was before towards the weſt. Alſo a large houſe, on the eaſt ſide of the ſaid pulpit, was then builded for the governors and children of Chriſtes Hoſpitall to ſit in; and this was done of the goods of *William Elkins*, Alderman, lately deceaſed; but within the firſt yeare the ſame houſe decaying, and like to have fallen, was againe with great coſt repared at the Cittyes charge.

And now heere is to bee noted that, time out of mind, it hath beene, and is, a lawdable cuſtome in London, that on good Fryday, in the after-noone, ſome eſpeciall learned man, by appointment of the Biſhops, hath preached a ſermon at *Paules* Croſſe, treating of Chriſtes paſſion: and uppon the three next Eaſter Hollydaies, Monday, Tueſday, and

Wedneſday, the like learned men, by the like appointment, have uſed to preach on the fore-noones at the ſaide Spittle, to the ſame effect; and then, on low ſunday, one other learned man at *Paules* Croſſe to make rehearſal of thoſe foure former ſermons, either commending or reprooving them, as to him, by the judgement of the learned divines, was thought convenient; and that done, he was to make a ſermon of his owne ſtudy, which in all were five ſermons in one. At theſe ſermons, ſo ſeverally preached, the Mayor with his breathren the Aldermen are acuſtomed to be preſent, in their violet gownes at *Paules* on good Fryday, and in their ſcarlet gownes at the Spittle upon Monday, and Tueſday; on the Wedneſday in their violets, and on Low Sunday in their ſcarlets againe at *Paules* Croſſe, which is uſed to this day.

Gent. Theſe are lawdable cuſtomes: but have your Aldermen no place to ſit in at the Spittle, if it ſhould chance to raine?

Cit. There is provided for the Mayor, Aldermen and Sheriffes, a faire houſe of two ſtories hie to ſit in; and in the loft over them, where the Biſhoppe of London and other prelates were wont to ſit, now ſtand the ladies and Aldermens wives in a faire window, where they may likewiſe ſit at their pleaſure. And this is all the antiquity that I ever read of the

Spittle Sermons. And now (ſir) conſidering the tedioufnes of this my long diſcourſe, I will revive you with a few verſes, writ in the honour of London.

Londons Deſcription.

The famous off-ſpring of downe raced Troy,
King *Brute*, the conqueror of giants fell,
Built London firſt, theſe manſions towers of joy,
As all the ſpacious world may witneſſe well:
Even he it was, whoſe glory more to vaunt,
From burned Troy ſurnamed this Troynovant.

This name, if that antiquities prove true,
Full many yeares in majeſty ſhe bore,
Till princely *Lud* did chriſten her anew,
And changd her name from that it was before.
So kingly *Lud* did ſhape a ſecond frame,
And called this *Luds* Towne by his princely name.

Luds-towne it was, and yet is tearmed ſo,
But that for briefeneſſe, and for pleaſant ſound,
Few letters of that name it doth forgoe, [towne.
And London now, which was once called Luds-
Thus *Brute* and *Lud* Londons parents were,
Since foſtered up by many a royall peere.

But ſince that time five conqueſts have inſewd,
And all, ſave one, beene glutted with red goare;
Yet nere were London ſtreets with bloud imbrewd,
Yet ſtill retaind the ſtate it held before:
Such was her beauty, and the victors pitty, [citty.
That ſpard their ſwords from spoyling this faire

From her firſt founders thus hath ſhe increaſed,
Favord of thoſe the Diadem advanced;
Scarce with their deaths their large diviſions ceaſed,
Yet by their deathes her better fortunes chanced:
As one gave place, and left what he intended,
The next ſucceſſor what he found amended.

One famous king, this citty doth indew
With wiſhed freedomes, and innimities;
The next confirmes, augmenting it with new,
And grants more large and ample liberties:
And thus faire Londons members ſtrongly knitteth,
When kings adorne what fame and honor fitteth.

From *Lud* unto King *James* thus London fared,
Sacred Monarche, Emperour of the Weſt,
To whom the world yeeldes none to be compared!
By Londons love thou art heere earthly bleſt,
Mirror of mankind, each lands admiration,
The worlds wonder, heavens true contemplation!

Long mayſt thou live faire Londons wiſhed bliſſe,
Long mayſt thou raigne great *Britaines* happineſſe!
Live, raigne, and be when there no being is,
Triumphant over all that wiſh thee leſſe,
In earth ador'd with glorie and renowne,
In heaven adorned with an Angels crowne!

Of Londons pride I will not boaſt upon,
Her gold, her ſilver, and her ornaments,
Her gems and jewels, pearles, and precious ſtones,
Her furniture, and rich habilliments,
Her cloth of ſilver, tiſſue, and of gold,
Which in her ſhops men dayly may behold.

What mynes of gold the Indian ſoyle doth nouriſh
Within the ſecrets of her fruitfull wombe,
London partakes it, and doth dayly flouriſh,
Ordayn'd thereto by heaven, and heavenly doome:
All forraine lands whome majeſtie doth moove,
Doe ſtill contend to grace her with their love.

What Civill, Spaine, or Portugall affordeth,
What Fraunce, what Flaunders, or what Germanie,
What Creet, what Scicile, or what Naples hoordeth,
The coaſts of Turkie, or of Barbarie,
The boundleſſe ſeas to London walles preſenteth,
Through which all Englands ſtate ſhe much augmenteth.

If Rome by Tiber ſubſtance doth attaine,
Or Euphrates to Babylon brings plentie,
If golden Ganges Egypt fils with gaine,
The Thames of London ſurely is not emptie:
Her flowing channell powreth forth much profit
For Londons good, yet few knowes what comes of it.

Thus by the bounty of imperious mindes,
Furthered by nature with a noble floud,
Proud wealth and welthy pride brave London findes,
Nor wants ſhe not, that bringes her gaine and good:
Within her walles there lyeth cloſe concealed,
That wealth by tongues can hardly be revealed.

London hath likewiſe foure tearmes of law moſt fit,
The foure fould yeare in equall parts devide,
In which the Judges of the law do ſit,
Depending matters juſtly to deſide; [cauſe,
The poore mans plaint, and eke the rich mans
And ſentence given by righteous dooming lawes.

Firſt of the foure freſh ſpring doth intertaine,
The ſecond is in ſweating ſummer plaſt,
The third with windy harveſt doth remaine,
And freezing winter doth delight the laſt:
When theſe times come, and courts of law unlocke,
Tis ſtrange to marke how men to London flocke.

Theſe be the bees by which my being is,
England the orchard, London is the hive,
Their toyle her triumph, and their fruit her bliſſe;
When moſt they labour, London moſt doth thrive:
The lofty courtyor, and the country clowne,
By their expence brings London rich renowne.

And thus from all ſides doth much ſubſtance flow,
By Thames, by tearmes, by ſea, and by the land;
So rich a maſſe whole kingdomes cannot ſhew:
In this eſtate faire London ſtill doth ſtand,
Foure-piller tearmes, and Thames be the fift,
Which tane away, then farewell Londons thrift.

Gent. By theſe verſes, ſir, you have highly honored your citty, and no doubt but therin have bin many worthy citizens, which hath thus brought her glorie to this height.

Cit. The citty of it ſelfe, ſir, is the moſt noble, populous, and richeſt in all the land; for it is moſt glorious in manhoode, furniſhed with munitions, infomuch as in the troubleſome time of King Stephen, (when it was not halfe ſo populous) it hath ſhewed at a muſter twenty thouſand armed horſe-men, and three-ſcore thouſand foote men, ſerviceable for the wars. Moreover, the cittizens hereof, whereſoever they become, bee regarded before all other citizens,

both for civilitie of manners, attire, companie, and talke. The women, or rather matrons, of this citie reſemble the verie modeſt Sabine Ladies of *Italy*.

Gent. Now, I pray you, ſir, diſcourſe the gallant minds of ſome of your citizens in times paſt; for I have ſeene many records of them, and ſuch as bee moſt memorable.

[Cit.] *Henrie Picard*, Maior, 1357 did in one day ſumptuouſly feaſt at his owne charge 4 kings, 3 princes, and one queene: which was *Edward* the third King of England, *John* King of Fraunce, *David* King of Scots, and the King of Cypreſſe, then all in England; the blacke Prince, his Princeſſe, and the Dolphin Prince of France, with many other noble men, and kept his hall open for all commers to revell and dice in.

John Barnes, Maior, 1371, gave a cheſt with three locks, and a thouſand markes therein, to the Citie, to be lent to young men upon ſufficient ſuertie, or upon pawne.

John Philpot, Maior, 1378, hiered at his owne charge 1000 ſoldiers, to defend the land from the incurſion of the enemie; ſo in ſhort time his hiered men tooke many ſea rovers, with fifteen Spaniſh ſhips laden with great riches.

William Walworth, Mayor 1381, moſt valiantly, with his owne hand, ſlew the rebell *Wat Tyler*, for

which hee was knighted in the field, and the bloody dagger given to Londons armes, to his great honour and praiſe.

Richard Whittington, three times Maior, in the yeare 1421 began the Schoole of Chriſts Church in London: he builded *Whittington* Colledge, with Almes houſes for 13 poore men, and divine lectures to be read there for ever: he repaired Saint *Bartholomewes* Hoſpitall in Smith-field; he glazed and paved part of Guild-hall; hee builded the weſt gate of London called Newgate.

John Allen, Mercer, Maior of London, one of the Councell to King *Henrie* the Eight: he deceaſed 1544, and he was buried at Saint *Thomas* of *Achars*, in a faire chappel by him builded: he gave to the Citie of London a rich coller of gold, to be worne by the Lord Maior for ever; hee gave 500*li.* to be a ſtock for ſea-coale for the Citie, his lands purchaſed of the King, the rent thereof to be given to the poore in the wards of London for ever. He gave, beſides, to priſons, hoſpitals, lazer-houſes, and all other poore in the Citie, or two miles about, verie liberally, too long to be recited.

Sir *Thomas Greſham*, Mercer, 1566, builded the Royall Exchange in London, and by his teſtament left his dwelling-houſe in Biſhops-gate ſtreete, to be a place for readings of the ſeven liberall ſciences,

allowing large ſtipends to the readers, and certaine Almes houſes for the poore.

Thus have I made a briefe of ſome of our worthy Citizens, and their charitable actions, ſome done in their lives, the reſt left to their executors. I have heard ſome of them hardly (or never) performed; wherefore I wiſh men to make their owne hands their executors, and their eyes their overſeers, not forgetting this old and true proverb,

Women be forgetfull, children be unkinde,
Executors covetous, and take what they finde:
If any one aſke where the legacies became?
They anſwere, ſo God helpe me, he died a poore man.

There is now living one Maſter *Dove*, a Marchant-taylor, having many yeares conſidered this old proverbe, hath therefore eſtabliſhed in his life time to twelve aged men, Marchant-taylors, 6 pounds 2 ſhillings, to each yerely for ever: he hath alſo given them gownes of good brode cloth, lined throughout with bayes; and are to receive, at everie three yeres end, the like gownes for ever. He likewiſe, in charitie, at Saint Sepulchres Church without Newgate, allowes y^e^ great bell on every execution day to be toled, till the condemned priſoners have ſuffered death; and alſo a ſmall hand-bell to be rung at mid-

night under Newgate, the night after their condemnation, and the next morning at the church wall, with a prayer to be ſayd touching their ſalvation; and for the maintayning thereof, he hath given to Saint Sepulchers a certaine ſumme of money for ever.

Gent. This is my minde; it is a charitable devotion, and deſerves eternall praiſe. I have much beene delighted, not only in theſe your walkes, but alſo in your pleaſant diſcourſes, which now we are forced to end, by reaſon of the night drawing on. Therefore, I humbly take my leave.

FINIS.

INTRODUCTION.

Only two copies of the succeeding tract are known. Whether the pirates, whose names follow the three separate productions, were really the writers of them may be more than doubted: it is most probable that the incident of the trial and threatened execution of the men attracted so much attention that Wolfe, the printer, induced some popular writer to compose the pieces: as well as we can judge from the style, they were all from the same pen. There is no date upon the title-page, but we may be quite sure that it belongs to the year 1583, because old faithful Stow in his "Annals" (p. 1175, edit. 1605) mentions the incident of the hanging of ten pirates at Wapping, including Walton and Clinton, on 30th August in that year.

We are not aware that the guilty parties figure in any other existing record of the time; and we know nothing of their history beyond their capture by "Will. Borough and his company," excepting from such hints as they give of their own actions. Two of them, Walton (*alias* Purser, probably from his office on board some ship), and Clinton, figure in T. Heywood's and W. Rowley's "Fortune by Land and Sea," a play not printed until 1655, but most likely written before the death of Queen Elizabeth: in

act v, sc. 2, they are led out to execution for having spoiled a ship of Exeter, and drowned the supercargo; but of the third offender, Arnold, we do not there hear, nor in Stow, and we may therefore hope that he obtained a reprieve: his case, according to his own account, was a hard one, and possibly it had some influence on the decision which may have saved the life of an old man. The author of an essay in "The Shakespeare Society's Papers," III, p. 7, concludes, rather hastily, that Arnold was also executed; but the evidence, such as it is, is the other way. At the time the verses were written all three prisoners had been condemned, but not executed, and the author does not appear to have known the Christian names of two of them: he merely calls them Arnold and Clinton.

What we have here reprinted was, no doubt, originally hawked about the streets of the metropolis: it was offered for sale as a two-penny tract, instead of a penny broadside.

J. P. C.

Clinton, Purser, & Arnold

To their Countreymen wheresoever.

Wherein is deſcribed by their own hands their unfeigned penitence for their offences paſt: their patience in welcoming their Death, and their duetiful minds towardes her most excellent Majestie.

LONDON.

Imprinted by *John Wolfe*, and are to be ſold at the middle ſhop in the Poultry, joyning to S. Mildredes Church.

[WALTON, *ALIAS* PURSER, TO HIS COUNTRYMEN.]

LORDINGES, that liſt to heare a dreery tale
where every comma ſhowes a coroſive,
Set mirth apart, and ſtrike your pleaſant ſaile :
my ſighes may ſerve your loaden barkes to drive
alongſt the ſhore where ſorrowes ſhips arrive,
Whoſe caſe is ſuch as when you ſhall have ſcand,
Say as you ſee, and ſet my ſighes on land.

Not long ſince, then, I held a hapleſſe Shippe,
preciſely riggd, and furniſht for the nones ;
Whome nothing craz'd, till Fortune gan to trippe,
and daſht my ſtate ſo ſtifly gainſt the ſtones,
as brake my barke, and bruſed all my bones :
But if I ſay my ſinne deſerv'd the ſame,
In telling truth I merite meaner blame.

When red as bloud the horizon appear'd
about the doore which letteth foorth the day,
And when the morne the miſt had ſcarce ycleerd,
amidſt the ſeas we furrowed foorth our way,

with hope before that harbored our decay.
But who too late preventes alluring charmes,
With us too ſoone ſhall ſorrow for his harmes.

Two lofty ſaile from out the lovely Eaſt
it was our hap unhappy to deſcry:
I wiſh they had bene further in the Weſt
when graceleſſe we to greete them came ſo nie;
But who fares well whome Fortune doth defie?
We ſtoupt, we ſtrake, and vaild when we had ſeene
The Armes of England, and our noble Queene.

We knew the lion would not hurt the lambe,
it was not feare that forc'd us to be faint;
From hoater broyles too late we victors came:
to know our frendes we never made it quaint;
when we gan yeeld there needed no conſtraint,
For both my conſcience and my God can tell,
I ever wiſht my Queene and country well.

But yet eftſoones we at her mercy are
for life or death, as God and ſhe ſhall pleaſe.
Theſe be the notes that make my muſicke jarre,
theſe be the cliffes, to wit, my want of eaſe;
theſe be the ſorrowes which ſucceede the ſeas;
This is the comma and the coroſive too,
That urge me more then ſome ſuppoſe they doe.

And therefore ſith you ſee our caſe is ſuch,
it ſhall not hurt to lend us your lament.
Though evill tongues abuſe us ner ſo much,
imagining untruthes of our entent,
there is a God can their deſpight prevent.
What though the weake be driven to the wall,
Tis foule to triumph in an others fall.

I holpe the helpeleſſe, but it was my worſt:
good countreymen, with conſcience way my caſe:
In deede I ſhot, but they diſcharged firſt:
how could I chooſe but take it in diſgrace,
when they ſo fierce defide me to my face?
Admit I ſlew a marchant by my ſhot;
Good frends, forgive me, for I wiſht it not.

For if I had, I might have harmd them more
then I or did, or deigned to deſire;
But th' Engliſh ſtill I lov'd on ſea or ſhore,
though they return'd me hatred for my hire:
when I am dead they have what they require.
Yet I forget, forgive, and pardon thoſe
Whome I befriended to become my foes.

But ſome could ſay, as ſecrete as they ſeeme,
through our ſupportes ſome perils they had paſt;
But ſtroken downe who dares of us eſteeme?

they flie not now, but they have faund as faſt,
when forren foes had made them all agaſt :
When they have crept and croucht to us for aide,
Like harmeleſſe birdes, whome falcones make afraid.

When even the Purſer, with his peece on poope,
in ſteede of Captaine carefully hath ſtoode
In their defence to make the ſtallants ſtoope ;
but his reward is wandred to the wood,
and they forget that ere he did them good :
But were they now as weake as erſt they were,
Then would they wiſh the ſilly Purſer there.

Some faithleſſe French are pleaſd to ſee, perhaps,
that his good will hath wrought him this reward ;
Clapping his hands to heare of his miſhaps,
which had his realme and rightes in ſuch regard,
and bet them backe that els your martes had mard :
But looke abroad, have care unto your roades,
And cleanſe your coaſtes of ſuch unſeemely toades.

As for my ſelfe, I owe a due to death,
and I reſpect it not in that I die,
Onely the manner of my loſſe of breath
is cauſe that I for ſome compaſſion cry :
my ſoule is ſav'd, where ere my body lie.
This makes me ſigh, that faith unto my frend
Hath brought me thus to this untimely end.

THOMAS WALTON *alias* PURSER.

ARNOLD TO HIS COUNTREYMEN.

Ne in furore, oh my ſoveraigne God!
reprove me not in wrath I thee deſire.
Let it ſuffice that with thy gracious rod
I meekely take my death (of ſinne the hire):
no fleſh may ſtand in thy conſuming ire.
I aſke no more, ſo thou my ſinnes forgive:
Tis one to me if I do dy or live.

What els is life but as a ſonny day
which every cloude diſcoloureth and o'rcaſtes?
What els is life, but as we uſe to ſay,
the more agreev'd the longer that it laſts?
what els is life, but like to ſodaine blaſts?
What els is life but, being good or ill,
The very meanes our ſoules to ſave or ſpill.

Then, lovely friendes, and ſuch whoſe hap ſhalbe
to heare or read the tenor of my tale,
As you have cauſe, conjecture ſo of me,
whoſe bliſſeſſe life was never free from bale:
twere vaine thus late to ſet my ſelfe to ſale.
Ile ſay the ſooth, as God ſhall make me able,
For condemnd men have little cauſe to fable.

Firſt, then, ſuppoſe that you in preſence ſee
an aged man, of no great perſonage,
Yet of a minde, as many others bee,
more nobly bent then ſeemed by mine age:
who mongſt the thickeſt thruſt unto the ſtage,
To breath abroad from my conſtrained breſt
The ſmoaky reekes of mine extreame unreſt.

Arnold, I hight; by birth a gentleman
of honeſt parents, and in Hamſhire borne,
Well left to live, when hapleſſe I began
in th' Iriſh bogges a ſoldier to be ſworne:
howbeit a Prieſt was cauſe of all my ſcorne,
A worthleſſe Prieſt, a Prieſt of ſuch deſpite,
As ſhadoweth that which ſhould have given us light.

This ſpitefull Prieſt, too rough in his revenge,
as one that ſought to keepe me under awe,
My ſcarcefull purſe not prelatelike did clenge
by buſy ſute, wherein I was too rawe,
as ſeemed by the lirch I got by law:
Whoſe lewde demurs to lengthen out their fees,
Conſumde my furres and clapt me up in freeſe.

This made me firſt to ſet my farmes to ſale,
this drove poore Arnall out of houſe and home,
When I, as rich as he that begs his ale,

amongſt my friendes enforced was to rome;
but friendes are fendes when friendſhip ſhould be ſhone:
For when my cauſe they throughly underſtood,
They ſaid they greev'd, but could do me no good.

What reſted then, when this outragious Prieſt
had wrackt me thus that never did him wrong?
What reſted then, when fees my coyne had fleced,
that reft my friendes in whome I hopt ſo long?
nought, as I ſaw, but even to ſing this ſong:
From ſuch bad Prieſtes, law, bribes, and friendes *ſang*
Deliver all good men, poore Arnold faith. [faith,

After a while, though band with bell and booke,
by God and mine endevor I obtaind
A ſilly barke, and to the ſeas betooke
the crazed bones wherein ſuch ſorrow raignd;
but ſoone I loſt what I ſo ſlightly gaind.
My barke was ſpoyld, and I on ſhore was ſet,
For ſpitefull hap to playne me better yet.

Strife, ſorrow, cold, and many a care,
gan urge me now as fiercely as before;
But as the ſubtill ſlyly ſlick their ware,
in hope to pryſe their marchandies the more,
not recking wrong ſo they increaſe their ſtore,

So Fortune choſe to uſe her fineſt charme,
When, ſooth to ſay, ſhe ſought my greateſt harme.

For after this, upon our Engliſh coaſt,
from Frenchmen there a pinnace Purſer tooke,
Of whoſe brave courage Brittaine well might boaſt,
if ſo they liſt in his exploytes to looke:
but idle eaſe can no adventures brooke.
Purſer on me this pinnaſe ſtraight beſtowde,
Which wrought my paine, and yet his pitie ſhowde.

Hence grew my griefe, here gan my bale abound,
this was the path that led me forth to paine:
There ran the ſea which my decay did ſound;
thence came the cauſe that queld me once againe.
and yet of Purſer can I not complaine:
He franckly gave what I too freely uſde;
Then blame not him, for I his giftes abuſde.

On ſeas I met a ſort of faithles French,
that through a leake their ſhip had welny loſt;
But I in pittie ſought the ſame to ſtench,
for which good deed they bad me fare wel froſt.
a tunne of coales, nought els, my labour coſt:
Theſe coales by law the jury did convart
To ſuch a caſe as cooles me at the hart.

Short tale to make, of force I muſt confeſſe
my God my life no longer would deferre.
My prince, diſpleaſde that I did ſo digreſſe,
to warne the reſt that otherwiſe might erre,
to cut me off it alſo pleaſed her:
Yet lives he not that can in conſcience ſay,
Purſer or Arnold made one Engliſh praye.

But we abuſde our Princes league and law,
through which, in deed, we did deſerve to dye;
For if we live not under ſoveraigne awe,
but fenceleſſe ſeeke our own ſecuritie,
the publike weale would periſh preſently.
As for my ſelfe, as bitter as it is,
Welcome, ſweete Death, for I have done amis!

This onely reſtes, that my example charme
all other men hereafter to beware,
For feare themſelves incurre as great a harme,
as we whoſe proofes of ſuch importance are.
let rage and rigor mongſt Devines be rare,
For God he knowes that his extremitie
Was onely cauſe of my firſt miſerie.

He brocht my bale, but his abode in lawes
conſumde my ſelfe, and ſoakte my ſubſtance drye,
No other like when men will ſtrive for ſtrawes,

which (though he caus'd) yet I forgive him, I,
and quyetly I am content to dye.
Farewell, vaine world, with thine aluring ſhowes,
And welcome, Death, the end of all my woes!

FINIS. ARNOLD.

CLINTON TO HIS COUNTREY MEN.

AMONGST the moſt, not leaſt in his laments,
give Clinton leave to waile his inward woes,
Whoſe ſore miſhap, whoſe ſharpe and hard events,
ſufficient method for his matter ſhowes;
but who can alter what the Heavens diſpoſe?
Let mortall men determine what they liſt,
The heavenly powers their purpoſe can reſiſt.

Then mourne with me the ſtay of vaine eſtate,
whoſe brickle ſteps are ſlippery and unſure.
What though proude Fortune puffed up with hate,
untimely thus my timeles end procure,
I recke her not, her rage can not endure:
Her greateſt triumph I eſteeme as toyes,
For why, my hope diſharbors mine annoyes.

Though not my power, yet may my piteous plaintes
without offence be thruſt amongſt the reſt.
Alas, my Lordings, what? they are not ſaintes:
is ſinne unſeene becauſe it is ſuppreſt?
no, God doth ſearch the ſecretes of the breſt;
And ſurely ſuch are more then moſt unwiſe
That thinke ſinne ſafe, not ſeene with mortall eyes.

The buſhie wood, the grove, th' obſcured hurſt,
the ſecret cave, the ſurging furrowed ſeas,
Whereon to venture I too ventrous durſt,
as now I feele unto my want of eaſe, [pleaſe.
lie plaine as plats when th' hevenly power ſhal
No ſhip ſo ſwift their ſpeedy paſſage make,
But with a trice he can them over take.

Welth, worldly wit, ambition, or renowne,
nor ought on earth ſo permanent abides,
But fickle Fortune ſometime puls them down:
ſo vaine we are, ſo ſoone our honor ſlides,
ſo truſtles ſhe whoſe mirth to miſchiefe glydes.
Our paines endure, our pleaſures are but ſhort;
But what availes the heedleſſe to exhorte?

My ſelfe, ſometime not leaſt in Fortunes love,
may beſt give inſtance of her great diſgrace,
Which whilom livde amidſt the heave and ſhove,

and mongſt the proudeſt gaind the chiefeſt place,
till truſtleſſe ſhe gan turne away her face;
Till ſhe (too ſharpe) returnd me checke and mate,
And topſide turvey turned mine eſtate.

Beſides my ſelfe who bore ſo brave a ſway?
who raigned more then I that ruld the roaſt?
Who durſt reſiſt if I did him gainſay?
and boldly be it ſpoke, withouten boaſt,
who more then Clinton ſcowrd in every coaſt?
Who holpe the helpleſſe more (ſay what they ſhall)
Then Clinton did that came at every call?

A world to ſee how wretched tongues are bent
to thunder forth the fables which they faine;
Who with their lewde illuſions ſo content,
they blaze abroad what commeth in their braine,
when (God he knowes) they wot not what they
ſayen,
Condemning Clinton for the crueleſt rover
That ever ſaild ſea, and yet their monthes run over.

Yet ſuch they are as worke my preſent woe,
as unacquainted with my better deedes;
And I have reſcude many as they know,
but my good workes are choaked up with weedes,
ſuch kankered malice their ſuppoſes feedes.

The Londoners, whereof I neede not boaſt,
Regarde me leaſt whome I have favoured moſt.

But who can cure ſo venomous a ſore
as ſlaunders forge in credulous conceates?
My nommed hart, that frozen was before,
for thought of this amidſt my ſorrowes ſweates.
Their falſe report like ruſt my credit eates;
Their double tongues, although they do me wrong,
Are onely cauſe I ſing this ſwanlike ſong.

Poore I, that ſought to pleaſure each oppreſt,
poore I that ſought to cure anothers paine,
Poore I, that watcht when others tooke their reſt,
poore I, that did my countries cauſe maintaine,
poore I that ſav'd muſt now my ſelfe be ſlaine;
Poore I, that wiſht my Queene and countries welth,
Am now ſuppreſt, but hope upholdes my helth.

Then, give me leave to breath abroad my moanes,
whoſe life or death my Prince may take or give;
And though they ſtand like ſtockes and ſenſles ſtones,
whome I have holpe whilſt I in hap did live,
and ſooner might have fild an emptie ſive:
The time hath bene when they to pleaſe me preſt,
But now they dare not, cauſe I am diſtreſt.

Who more my foes then whome I pleaſured moſt?
who ſeeke my life but ſuch as plaine of peace?
Who digge my grave, who perſecute my ghoſt,
who to procure my ruine ſooner preaſe,
then hate and ſlaunder coupled in a leaſe?
But God is juſt, and he in mercy will
Forgive my ſins, and plague them for their ill.

Loe! Lordings, thus I leave my laſt adue
for you to ſcan what ere of me become.
Twere vaine for me to tell that were untrue;
you may believe what I herein have done:
my paine is paſt though yet my glaſſe doth runne.
This grieves me moſt, that many a poore man lackes
The gelt that I have given the ſea by ſackes.

FINIS. CLINTON.

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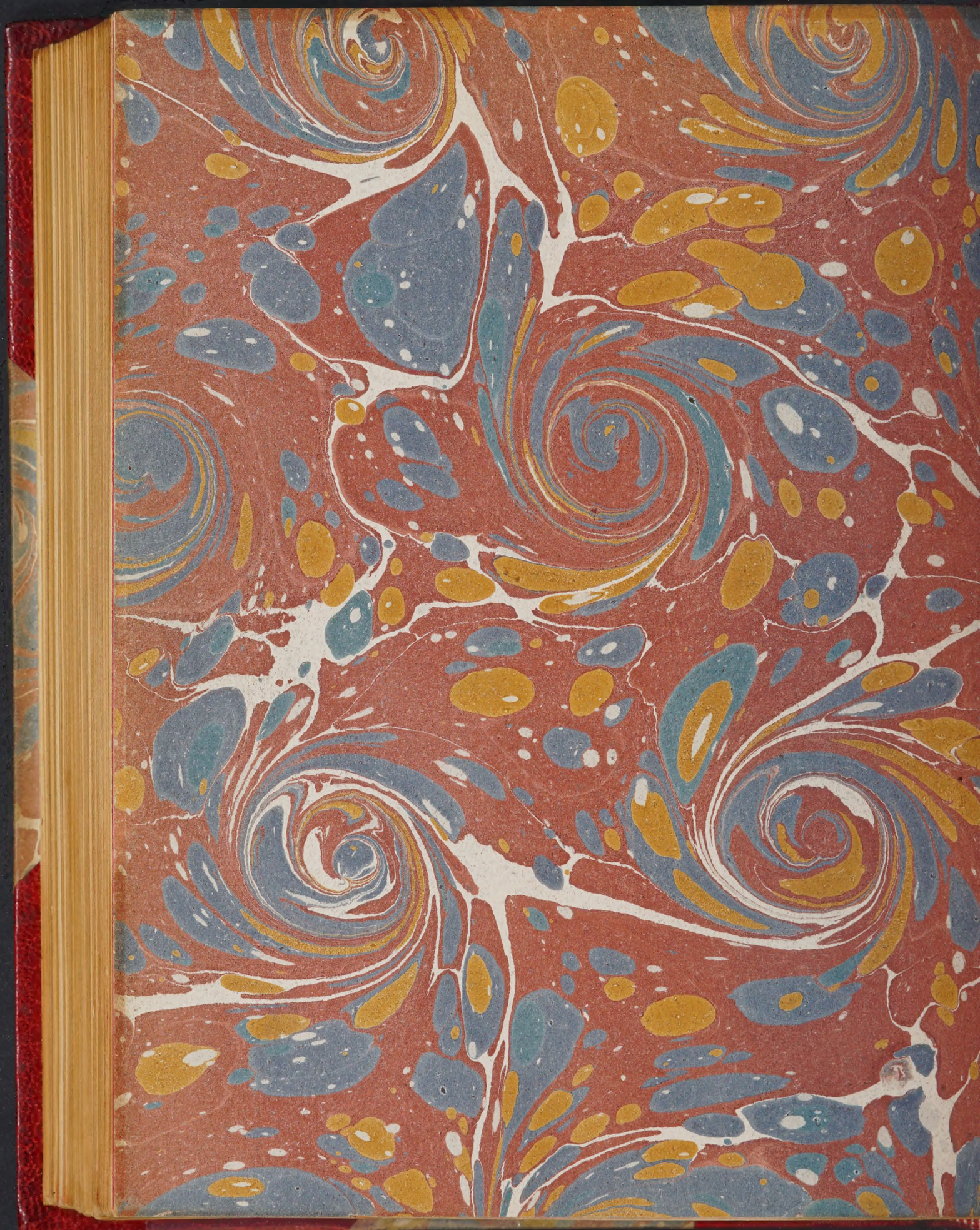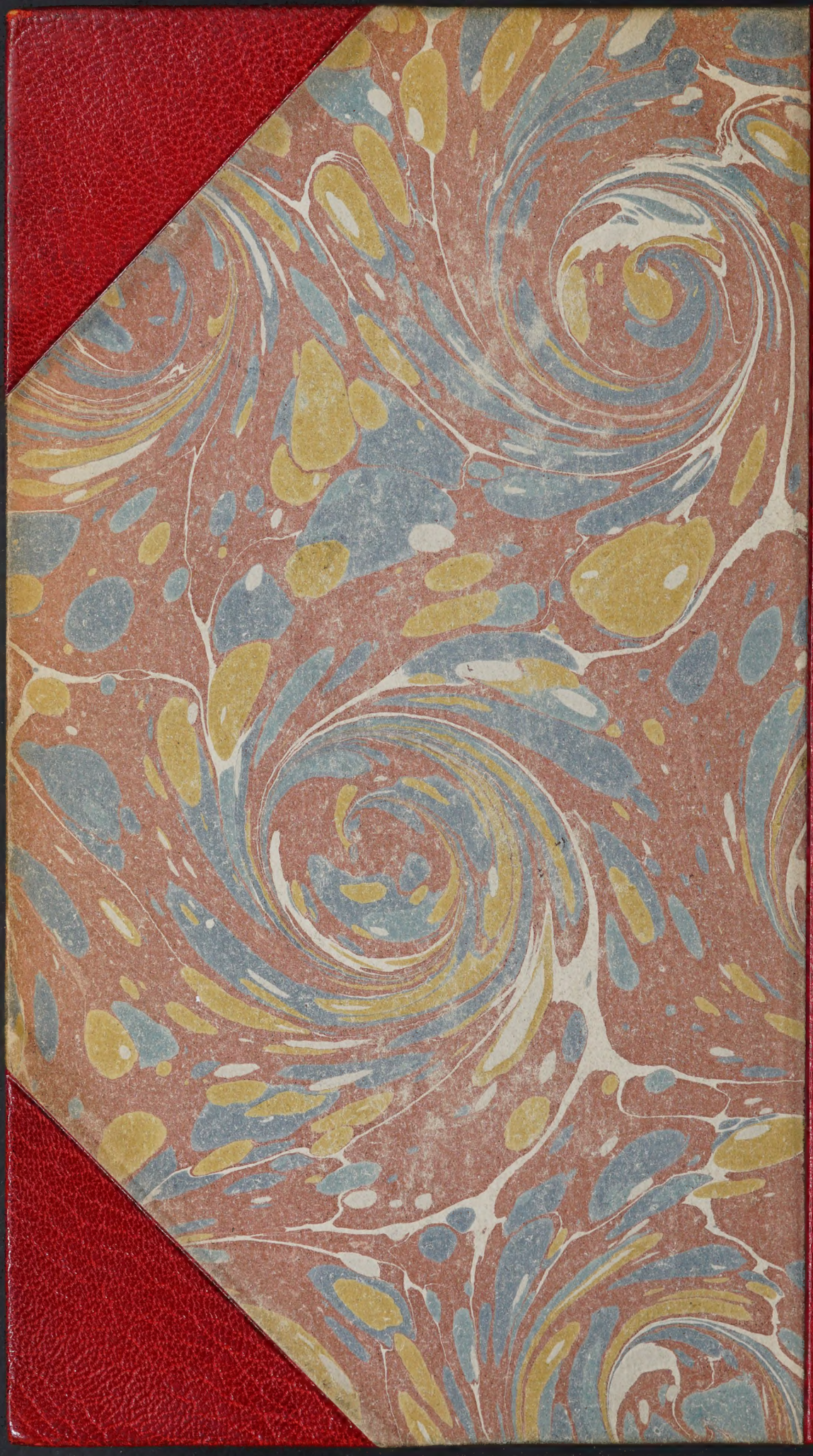
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